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Devout Christian's
PREPARATIVE
T O
DEATH.

Written by
ERASMUS,
Now render'd into *English*.

To which are added,
Meditations, Prayers and
Directions
FOR
Sick and Dying Persons.

By ROBERT WARREN, M.A.
Rector of *Charlton in Kent*.

Recommended as proper to be
given at FUNERALS.

The Third Edition.

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TO THE
HONOURABLE
Sr. W. LANGHORN, Bt.
His Truly Worthy PATRON

IN A

Due Acknowledgment of His Real

MERITS

AND A

Grateful Sense of His Repeated

FAVOURS,

This Translation of

ERASMUS

Is most Humbly Dedicated

and Presented,

BY

His most Humble, Oblig'd,

and entirely Devoted Servant,

R. WARREN.

Erasmus in Law

THE PREFACE.

ERASMUS is an Author of so great Repute, both for the Piety and Exactness of His Writings, that nothing need be said by the Translator to recommend or set Him off. In His own dress He bids defiance to the Critic. However, this must be allowed, that He appears in some Places a little tainted with the Errors of Rome, tho' in others, He severely lashes them. In this Respect He carries Matters so even, that the wisest and most judicious Men have been at a loss, to know where to place

THE PREFACE.

place Him. But that the Pious English Reader should have no cause for Complaint; Care is taken to make Him speak every where like a Protestant, by leaving out what could not be amended, and by amending what could. And 'tis in this only that I have departed from the Sense of this Renown'd Scholar and Practical Divine: Which is such an Injury, as I hope will easily be forgiven; especially since in other Parts I have throughout the whole almost Verbally Translated Him, which perhaps some may dislike, as less agreeable to the Smoothness and Elegancy of the Stile. But as the Work was undertaken for the Good of Pious Christians in order to
for-

THE PREFACE.

fortifie their Minds against the Terrors of DEATH; not to satisfie the rigid unreasonable Demands of Supercilious Pedants, but to inform the Ignorant, and Confirm the Dubious: So this was the design of the Translator too, in rendring it into the Language of our Country: That the Excellent Thoughts of so worthy a Man might not be wholly lost to those who did not understand the Original.

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A

Devout Christian's

PREPARATIVE

T O

DEATH.

OF all the things that are Terrible in the World, *Death* is the most Terrible, said *Aristotle*, a very famous Heathen Philosopher; but he said so, because he had not heard our Heavenly Philosopher, who hath instructed us not only by his Words, but likewise by his Example, That Man doth not perish by the Death of the Body, but his Parts are separated; that his Soul being thereby set at liberty from Prison, enjoys a blessed Rest; and that his Body

A B shall

shall one day revive, to be a *Ma*
 Sharer in that Glory. He *or*
 had not heard that Maxim *fe*
 of the *Holy Ghost*, *Rev. 14* the
 13. *Blessed are the Dead which is t*
die in the Lord. He never heard *sec*
St. Paul speak and groan and the
 beg for *Death*, that he might *ign*
 be with *Jesus Christ* : *Phil. 1*
 23. Being persuaded, that *ref*
 for him, *to live was Christ*, *mu*
and to die was Gain. v. 21. *If*
 is no wonder, that those who *kn*
 think that Man perishes *nit*
 wholly, and who are without
Hope, which only Faith in *ver*
Christ affords us, should both the
 deplore the *Death* of others, *are*
 and also dread and abhor of
 their own. *fro*

But it appears Amazing *Fa*
 that People instructed in *gr*
Christian Philosophy, and that
 profess it, should be afraid of the
Death, as if they believed *fra*
 that there was nothing of *ful*

a Man remained after *Death*,
He or distrusts the Promises of
im *Jesus Christ*, or despaired of
14 their own Salvation. The first
bid is the part of *Epicures*; the
and second of *Incredulous People*;
and the third of those that are
gh ignorant of *God's Mercy*.

. 1. In this particular they
hat resemble the *Gentiles* very
ist, much, who know not *God*.

It For he knows not *God* who
who knows not that he is of infi-
hes nite Mercy.

out 'Tis, without all Contro-
in versy, that the Reason why
oth the generality of Mankind
ers are so afraid at the Thoughts
ho of *Death*, proceeds partly
from the weakness of their
ing Faith, and partly from the
igreat Love they have for
tha the things of this World. For
d that Man can never be a-
ved afraid, who is able to say with
g of full assurance, as *St. Paul* does,

Ma B 2 Rom.

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Rom. 14. 8. Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: therefore whether we live or die, we are the Lord's. That which the Lord hath once taken into his Care and Tuition, can never perish. Whence that Saying of the Prophet, which is a true Testimony of undaunted Courage and Resolution, Psal. 23. 4. Though I walk through the Valley of the Shadow of Death, I will fear no Evil: For thou art with me. God, who is Faithful and Just, never at any time forsakes those who have committed themselves solely to his Care and Conduct, but keeps them as the Apple of the Eye, Psal. 17. 8. He is the Lord of Life, as well as of Death, with whom nothing is dead; but all Things live, which thro' Faith depend on him.

From

From the Weakness of our Faith springs the Love of Temporal Advantages. For if we would stedfastly believe the Promises which God hath made to us by his Son *Jesus*, we would easily despise the Pleasures of this Life ; and *Death*, which deprives us of them, and conveys us with a something troublesome (but yet short) Passage, would appear less frightful. The *Wise Man* cries out, *Ecclus. 41.*
1. O *Death* ! how bitter is the Remembrance of thee ? But what says he farther ? To a *Man* that liveth at Rest in his Possessions ? He doth not say to a *Man* that possesseth Riches, for that agrees with many good Men, but to a *Man* that liveth at rest in them.

What hath been spoken of Riches, may be understood of Honours, Pleasures, Wives,

14. *A Devout Christian's*

Children, Relations, Friends, of Beauty, Youth, and good Health; in short, of all kind of Benefits of which *Death* equally deprives both Good and Bad. The more fond we are of any thing, the greater is the Reluctancy of being forc'd from it. *If thou art in Love with anything, thou shalt lay it down against thy Will*, saith a certain wise Pagan: And he is in Love with these Temporary things, that resteth in them, as his proper and perpetual Goods; whereas they are lent but for a while, and Transitory, to be quitted not only Patiently but Thankfully, as oft as the Donor demands them.

For, to rest in this World's Goods, is to enjoy those things which one ought only to use, and that but by
the

the by ; just as in a Pilgrimage ; according to the *Apostle's* Exhortation to the *Corinthians*, 1 Cor. 7. 29, 30, 31. *It remaineth that both they that have Wives, be as though they had none ; and they that weep, as though they wept not ; and they that rejoyce, as though they rejoyced not ; and they that buy, as though they possessed not ; and they that use this World, as not abusing it : for the fashion of this World passeth away. We are only Travellers in this World, and have no lasting abode here ; we are Strangers in it, who lodge in Tents, and not as Citizens, who are settled in their own Country. This whole Life is but one continued Race towards Death, and a Race that is soon finished ; but Death is the Gate, by which we enter into Eternal Life.*

Among the *Jews*, because Contracts and Bargains, by the determinate Rule of their Law, were ended at a certain Day, the shorter the space of time was to it, the smaller was the price and value of their Goods. How little then ought we to esteem all those Pleasures which last but for a Moment, which are liable to so many Accidents, and which *Death* will certainly deprive us of, tho' no other Accident should do it?

We are to remember, that they who run Races observe how much Ground they leave behind them, how much they want to the Mark; and in former times, they who look'd for the *Jubilee*, knew how long they were to enjoy what they had bought. But no mortal
Man

Man can be assured, that he shall live the next Day. We run but with *Death* in our Feet, yea, bearing it about with us in our whole Body.

We have received our Life from *God*, only with this Condition, to be ready to return it back to him every moment when he calls for it. Though he should grant us an extraordinary long Life, which is a very rare thing, yet what is the whole Life of Man but a very short time in which we run our Race, whether we will or no, whether we sleep or wake, whether we live in Pleasure or in Pain?

The perpetual course of Years, like an impetuous Torrent, carries us to the end of it, though we and others think that we continue always in the same

State ; Therefore if we estimate Worldly Things by the Shortness of their Duration, they must necessarily be very mean, which have not so much as one Hour certain. And we easily part from those things for which we have but little Value. Like Men upon a Journey, if they meet with any thing either in the Road or Inn that pleasesthem, they don't very much set their Minds on it, because they have not long to stay ; or in case of Difficulty and Inconvenience, they bear it patiently, considering that the time's but short. I dine here, but shall sup in another Place. *The Things which are seen, are Temporal ; the Things which are not seen, are Eternal ;* saith St. Paul, 2 Cor. 4. 18. We should learn to contemn all Temporal

poral and Terrestrial things, by fixing our Thoughts upon the consideration of Heavenly and Eternal Blessings.

Plato thought all *Philosophy* nothing else but a *Meditation on Death* ; meaning by *Meditation* a *Preparative*, such a sort of Exercise as that of raw Soldiers, who fit themselves for Fight at the fencing School. This is a noble Saying, if what was spoken in a Philosophical, be understood in a Christian Sense. For neither the Contemplation of Mathematical Figures separate from Matter, nor the Conception of Platonical Idea's, cause us to die well ; but if, by the Eye of Faith, we consider those good things passing all Human Understanding, which *God* hath promised to those that believe in him by his Son

Son *Jesus Christ*, and the evil things which he hath threatened to Unbelieving and rebellious Sinners ; these will deter us from Sinning, those will provoke us to do well.

I do not deny but there may be everlasting Truth in some parts of human Learning, but 'twill never gain one *true Happiness*.

Now he is Eternal who hath promised, he also is Eternal by whom he hath Promised; Eternal the things he hath Promised, Eternal Happiness to them, that with Faith embrace them ; Eternal Misery to them that slight and disregard them. This Meditation of *Death* is in reality a Meditation of Life. A Meditation that doth not only effect what the Philosopher promises, that

that the Soul shall depart willingly from the Tene-ment of the Body, but that with Chearfulness and Joy, it shall leap as it were, out of a grievous and obscure Confinement into blessed Liberty, and into that truly amiable Light, which knows no Night nor Darkness. For the Corruptible Body presseth down the Soul, and the Earthly Tabernacle weigheth down the Mind that museth upon many things, *Wisdom 9. 15.* On which account the inspired Psalmist cries out, *Psal. 142. 7. Bring my Soul out of Prison, that I may praise thy Name, O Lord.*

Man's chief Good consists in praising and contemplating his Creator and Redeemer. This is the End for which he was created. The Weakness of this Body
in

in which the Soul is shut up, which is subject to so many Infirmities, Necessities, Evils, and Dangers, disturbs often-times this Happiness. This made *St. Paul*, wearied with his fleshly Tabernacle, groan Miserably, and cry out, *Rom. 7. 24. O Wretched Man that I am, who shall deliver me from the Body of this Death!* For he saw that they were the most Blessed and Happy, who dwelt in the House of the *Lord*, praising him for ever and ever. This has been the Disposition of truly Pious Men, whose Bodies, tho' they live below upon the Earth, yet their Treasure, Heart, and Conversation are above in Heaven. But there are very few such eminently Pious Persons as these. It is not granted to every one to say with

St.

St. Paul, To me to live is Christ, to die is Gain. I desire to depart and to be with Christ. We who our selves are Weak, provide this Comfort for the weak, to whom yet the Examples of good Men are as Spurs to get strength of Spirit. Therefore during our whole Life we ought to meditate upon Death and excite our Faith, that it may be increased and strengthened; and accompanied with Charity may produce in us an Hope which maketh not ashamed, Rom. 5. 5. We have not any of these things of our selves; they are the Gifts God, which we ought to beg of him by continual Prayer, if they be wanting; if we have them, to be improved, that they may increase. The more our Faith is joined with Charity, and the

the more stedfast it is thro' *Hope*, the less shall we be afraid of *Death*. For that most of us are so afraid at the bare mention of *Death*, proceeds (as we have shewn) in a great measure from the weakness of our *Faith*. And especially concerning the Promises of *God*; it is most requisite, that our *Faith* be stedfast and immoveable. For *God* is One who being true by Nature, can in no wise deny himself. To whom the Royal Psalmist sings aloud, *Psal.* 119. 89, 90. *For ever, O Lord, thy word is settled in Heaven. Thy Faithfulness is unto all Generations.* Who likewise says thus of himself in the Holy Gospel, *Mar.* 13. 31. *Heaven and Earth shall pass away, but my word shall not pass away.* But what hath he promised? why, Victory over *Death*, the *Flesh*.

Flesh, the World, and Satan.
He hath promised Remission of Sins, he hath promised an *Hundred-fold* in this World, and *everlasting Life* in the World to come.

But upon what Terms and Conditions hath he promised these Benefits ? for our Righteousness ? No, in no wise, but thro' the Grace of *Faith*, which is in *Christ Jesus*. And that we might be more secure, the former Hand-writing, which the first *Adam* had unhappily decypher'd for us, he hath made of none effect, fastning it to the Cross, and hath given us the Covenant of Grace, which he hath sealed with his own Blood, and confirmed by the numerous Testimonies of Prophets, Apostles, Martyrs, and Virgins, who have also subscribed with

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with their Blood. The whole Communion of Saints hath also subscrib'd. In the mean time he hath given us the *Earnest of the Spirit*, 2 Cor. 1. 22. That our Faith may not Stagger in any point.

Moreover the Goodness of God, not thinking this enough, hath vouchsafed to all a plain and manifest Example of this Victory in his *only begotten Son*. For that which he overcame, he overcame in behalf of his Members, who gave himself wholly for us. For what had we poor Worms been able to have done of our selves? *Christ* is our Righteousness, *Christ* our Victory, *Christ* our Hope and Security, *Christ* is our Crown and Triumph. He was born a Child, and, as *Esaias* hath acquainted us, Chap. 9. 6.

He

He was born unto Us : he was given unto Us.

He taught also for us, healed Diseases for us, cast out Devils, was an Hungry and Thirsty for us ; He was Reviled and Reproached for us, He was struck with Horror and Heaviness at the point of Death for us, He sweat Blood for us, He was bound and beaten for us, He died and rose again for us. Finally He sits at the right Hand of the Father for us. Whilst he took upon him all the Punishments which were due to us, after their Force was quashed, and after we had receiv'd the Power and Virtue of the Spirit, proportionable to our Afflictions. After this, he resign'd 'em over to us in order to subdue and conquer them. He has shew'd the way how, given us Courage for the

the Fight, and assists us in it. Thus he overcomes in us, if so be we abide in him; and we abide in him through Faith and Charity.

If any one makes enquiry, where this Writing is which secures us, we answer, in the Holy Scriptures, wherein we read the Words of God, and not of Men. These you are to believe as firmly, as if God himself had spoken them to you with his own Mouth, nay, I may say more firmly. For if God should have spoke to you by some created Appearances, perhaps you would be inclin'd to doubt (as some pious Men have done) whether there was no deceit at the bottom. But the Consent of the whole Catholick Church (evidencing that these Books are Divine and Canonical) hath left no room for Suspicion;

cion ; to be studious then in these Writings as long as we live, is the best *Preparative to Death*. As the Apostle saith, *Rom. 15. 4. That we through Patience and Comfort of the Scriptures might have Hope.*

Again, if any one ask after what manner, and at what time *Christ* overcame these? He overcame the *Flesh*, and shew'd the manner of overcoming it, when in the Nature he had taken upon him being sore afraid of *Death*, he saith to his Father, *Luke 22. 42. Not my Will, but thy Will be done.* And in another Place he testifies of himself, *John 5. 30. I seek not mine own Will, but the Will of the Father which hath sent me.* There is nothing so terrible to humane Nature, but what may be overcome by the Assistance of *Jesus Christ*, if we will resign
our

our selves entirely to the good Will of God, and patiently submit to his Divine Pleasure; and always, in our most grievous Afflictions, have in our Mind the Saying of good old Eli, *1 Sam. 3. 18. It is the Lord, let him do what seemeth him good.* These Words are not Magical, but yet of more Power and Efficacy than all Enchantments. Whosoever shall speak these Words from the bottom of his Heart, and stedfastly continue in this Faith, he hath no cause to despair, even tho' the whole Army of Evils, together with the Powers of Hell, should rush in upon him alone.

He is Almighty that fighteth for us, and who saith in the Psalm, *Psal. 91. 15. I will be with him in Trouble, I will deliver him and honour him.*

When

When thou hearest, *I will be with him in Trouble*, regard not thine own Strength, but the Power of him that helpeth thee ; when thou hearest, *I will deliver him*, don't despair, tho' thy Afflictions last long, he will undoubtedly perform his Promise , and knows which is the properest Season to rescue thee from Troubles. When thou hearest, *I will honour him*, be well assured, that as thou hast been a Copartner of the Cross with *Christ*, so thou shalt also be a Partaker with him of Glory. But remember what went before, *He cryed unto me*. It is thy Duty to cry, and to cry unto the *Lord* ; not to the Succour of the World, not to thine own Strength and Well-doing, but unto the *Lord*, who alone can deliver thee from thy Afflictions.

Nothing

Nothing is more frail than humane Nature : And yet no Man is able to exprefs, how many and how deadly Evils and Calamities it is liable to. For, to fay nothing of Thunder, Earthquakes, Inundations of the Sea, and Chafms of the Earth, Wars, Robberies, Murders, Witchcrafts ; who can reckon up the feveral kinds of Difcafes? and amongft thefe now many are there fo sad and terrible, that mortal Men tremble at the very mention of them? of which fort are the Falling-Sicknefs, the Pallie, the Ulcer in the Bladder, the Phrenfy. I omit that violent and contagious Diftemper, the *Plague*, which fpreads it felf more and more in fpite of all the Phyficians Remedies ; fo that it may be truly and juftly faid ;

*A Thousand Fates on Death attend,
Which drag poor Mortals to their end.*

Now how is it possible that we, who are so weak both in Strength and Resolution, should be an equal match for such powerful Storms of Affliction ? We should be utterly undone (though there were no Sin in the Way), did not the right Hand of the *Lord* support our Weakness ; besides, there is the *World* that adds to the Difficulties of the *Warfare* very much ; I call the *World* the *Old Man* with his sinful Lusts and Affections, though we may properly call Men that are given to the Love of this *World* by the name of the *World*, who have never ceased, and never will cease to wage War with their utmost Force and Power against *Christ* and his Disciples. Not-

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with-

withstanding the Lord Encourages us to this Battell saying, *John 16. 33. Be of good Cheer, I have overcome the World.* But how much estranged he was from the Love of the World, he only declares, when he tells us, *Mat. 8. 20. The Son of Man hath not where to lay his Head.* For every one lays his Head upon that which his Mind acquiesces in, and as it were falls asleep. But how outrageous and wicked this World is, they cannot be ignorant who seriously endeavour to live Godly in Christ Jesus. He hath taken our Lusts upon himself, but no otherwise than he took our Sin, suffering in our stead the Punishments which were due to our Lusts and Transgressions. Moreover, what Artillery soever this

World

En. *World* contains, all was dis-
 tempt, *Reproach, Violence, Pow-*
er, Torments and Death. What
 did the *World* leave unat-
 tempted utterly to abolish
 the Name of *Christ*? and
 behold it lives and flourishes
 upon *Earth*, as well as in
Heaven! But remember our
 Lord hath overcome, not
 that we might sleep, but that
 we might not have any cause
 to despair. He hath deli-
 vered to us our Enemy, not
 wholly Dead, but weakned
 and Vanquishable, that we
 may receive a Crown of
 Glory by engaging with
 him. If you demand, how
 the *World* may be overcome,
 St. *John*, our Saviour's Bosom
 Disciple tells you, 1 *John* 5.
 4. *This is (saith he) the Victo-*
ry that overcometh the World, e-
ven our Faith.

Strive then with Faith, putting your whole trust in the Lord, and do not Question but you shall come off Conquerour through his mighty Aid and Assistance. *Sin* is still behind, in which we were unhappily born and into which after Baptism, we more unhappily relapsed; a sad and heavy Burden, which sinks both Soul and Body into Hell.

This Burden likewise which was not to be born by us, God hath vouchsafed to take upon himself, as *Isaiah* had Prophefied, *Ch. 53.* *The Chastisement of our Peace was upon him, and with his Stripes we are healed.* To the same purpose, *2 Cor. 5. 21.* *he hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him.* *Sin* is the only thing

thing which breeds Discord and Enmity between God and Man, as *Isaiah* testifies. But our merciful Father, when no sufficient Sacrifice could be found, to expiate the Sins of Mankind, sent *his Son*, a *Lamb* without Spot or Blemish, reconciling the World to himself, by this most pure Oblation.

But here it may be objected, if by *Christ Sin* is quite taken away, how comes it to pass that the whole Life of Man abounds with *Sin* ? for I speak now concerning even good Men. I am sure *he* did not take away all *Sin* but weakned the Force and Strength of it, not that there might be no *Sin* in us, but that *Sin* might not Reign in us, as it Reigns in those, who have not fixed

the Anchor of their Hope in the Lord *Jesus*, but serve the Flesh and the Lusts thereof. To this end *St. Paul* advises, *Rom. 6. 12. That we suffer not Sin to reign in our mortal Bodies*, there's matter for Contention still left ; but the Weapons are prepared, wherewith arming ourselves we may be able to overcome ; in this Sense we are made the Righteousness of God, not by our Works, but by *his Grace* ; through whom? *through him whom he hath made Sin for us, and for Sin hath condemned Sin.*

We have another lurking Enemy still, namely, *Satan*, the Father of both *Sin* and *Death*, and Prince of this *Darkness* ; whose Power and never-ceasing malicious Artifices the Children of *Light* are horribly afraid of, whilst they

they trembling cry unto their Father, *Luke 11. 4. Lead us not into Temptation, but deliver us from Evil.*

This is that Tempter and Accuser of the Brethren, who, according to St. Peter's Description, *1 Pet. 5. 8. Walketh about as a roaring Lion, seeking whom he may devour.* But the Lord hath vanquished his Enemies Assaults in his own Person, and hath also taught us to overcome them. He made very frequent Assaults upon our Lord. For this St. Luke intimates, when he saith, *Chap. 4. 13. And he departed from him for a Season.* But he always went away Conquer'd. How Conquer'd? Why, being driven back with the *Shield* of the *Holy Scripture*, and wounded with the *Word* of God. Therefore as oft as he Prompts us to do

any thing which is contrary to God's Will, declared to us in Holy Writ, he must be kill'd, with the Sword of the *Holy Word*, and (as *David* dealt with *Goliath*) let us smite him with five smooth Stones gather'd out of the mystical Brook of the *Scriptures*. But when we commence Battel with this *Goliath*, let us first cast aside the Weapons of *Saul*, the Armour of *Pride*. This Armour is the Presumption of *Worldly Wisdom*, too great Confidence in our own Merits and Strength, which rather load than help us. The *Staff of Faith*, which Comforts and Supports us in this our Pilgrimage, and the five *Words* which *St. Paul* speaks in the Church, these are sufficient. If he be too busie and troublesome say, *Get thee*

thee behind me Satan ; it is much more equitable to obey *Almighty God*, who calls us to *Eternal Glory*, than *thee* a subtil Fiend, whose only Aim and Endeavour is to entice us to *Eternal Ruin*. There *Faith* acts the principal Part. Whence *St. Peter*, 1 Pet. 5. 9. *Whom resist stedfast in the Faith*. Believe the *Scriptures* ; put all your Trust and Confidence in *Christ*, and the Victory is your own.

But there are a sort of Devils who will not be cast out, except by *Prayer* and *Fasting*. See here are two other Weapons. And it is not improbable, that *Satan*, when he had so often attacked our *Saviour*, and all to no Purpose, heaped together all his Engines and Devices upon the *Cross*,
C 5 when

when he saw him just at the Point of *Death*. This of a certain is the last and worst Engagement, the event of which is either *Eternal Happiness* or *Perpetual Confusion*. For he saith, *John 14. 30. The Prince of this World cometh unto me, and hath nothing in me.* Neither is it in the least to be questioned, but that which he durst attempt to do unto *Christ* himself, he dares do to his Children. But as he was overcome by him, so shall he be overcome by us, through his Aid and Blessing. For whenever he Assaults those in whom *Christ* dwells through *Faith* and *Charity*, he Wages War with *Christ* himself, in whom, whilst we faithfully persevere, he shall be overcome by us more shamefully and disgracefully, than by our Lord

Lord himself, *Philip. 5. 13. I can do all Things (saith the Apostle) through Christ which strengthneth me.*

Satan, with whom we Contend, is called *the Prince of this World*, not that he can claim any Right or Title to any one single part of the World, but because he Reigns as it were in those that love it. Moreover, *he* that protects us is the *Lord of Heaven and Earth*, who can do more by *his Will* alone, than the whole Company of Devils in Hell, by all their treacherous Arts and Fallacies. *He alone can enter into that strong Man's House, and having bound him, spoil his Goods. Mat. 12. 29.*

What is there more remaining of all our Temptations? *Death! Death* I say, at the bare naming of which all things

things are silent and still. This can neither be driven away by Force, nor avoided by Flight, nor deluded by Subtilty.

The first and chief Desire of Nature is, that every thing should defend it self, and always continue what *i* is. But *Death*, in Opposition to this instinct of Nature, threatens Destruction, and is so much the more detestable, because it separates the dearest Friends. For there is no Couple closer joyn'd together, or more nearly related, than the *Soul* and the *Body*.

Now, the Mercy of the *Lord* has mitigated this horrible Fear. *First*, because for our sakes *he* did not refuse to undergo in *his* own Person, the Sorrows of *Death*, nor even *Death* it self, tho

both

both shameful and bitter. Neither would *be* have any one of the *Saints*, though never so Eminent, to escape it. Not *Abraham* the Father of the Faithful; not his familiar Friend *Moses*; not *David*, a Man after *his* own Heart; no, not any one of the Holy Prophets; not St. *John Baptist*, of whom our Lord gave a noble Character; not *his* most beloved Mother; nor even so much as that Disciple, who was more in his Affections than any of the rest. From the first Creation of *Man*, even unto the end of the World, It is appointed for all once to die. Wherefore Death is called by the Greeks, *μῆρος* Fate, *μῆρος α* *præterito μέμνηται* *verbi μῆρος* *divido*, because it is allotted equally to all Men; to Kings, Princes and Prelates,

as

as well as to Day-Labourers and Beggars.

How strangely Impatient then must he be, who is loth to endure a *Misfortune* which is common to *all Men*? That which must, whether you will or no, be paid to Nature, do you decline to undergo, together with all holy Men? He who was by Nature Immortal, was made Mortal for you, and do you desire alone above all others to be Immortal, though you are born to die, and have so often deserved *Death*? Consider well with thy self these Things, how many and what Partners you have, and then no doubt you will bear that Lot far more patiently; for we may with as much modesty be angry at our being born, or that we were not made *Angels* but *Men*; as

be displeased that we must
Die.

This is the first way of mitigating the Thoughts of *Death*, and is, I assure you, no small comfort under them. And it will be more efficacious and beneficial still, if we make a true Judgment, what sort of Things we are to leave behind us. For *Death* seems very Grievous to a great many Men, when they remember only what *Pleasures* they must bid adieu to. Sometimes the pleasing Aspect of the *Sun*, the stately Structure of the *Universe*; at others the delightful *Beauties* of the World in its Spring, their *Sports*, *Banquetings*, *Wives*, *Children*, *Houses* and *Gardens* run in their Minds.

But the other *Eye* is to be opened too, by which you
may

may compute how much more numerous the *Evils* are that you leave, and even in *Good Things*, what a deep mixture there is of *Gall* and *Bitterness* ; recollect the whole *Course* of your *Life* ; how *fordidly* you was conceived ; with what *Danger* carried about in your *Mother's Womb* ; how *miserable* your *Nativity* ; how many *Casualties* and *Misfortunes* your *Infancy* as well as *Childhood* was exposed to ; how many *Vices* your *Youth* was corrupted with ; how many *Sorrows* and *Troubles* your *riper Years* ; how *painful* and *burdensome* old *Age* is : I say, call to *Mind* *all* these *Calamities*, and I mightily *Question*, whether you can find any one particular *Person* Born to so good a *Fortune*, as that if *God* should

be pleased to grant him leave to live over his Life again, from *Conception* to old *Age*, and to enjoy the same *Pleasures* and *Profits*, and to endure the same *Misfortunes*; he would accept of the *Conditions*.

What *Egregious Folly* is it then in any Man to be so much disturb'd at his *parting* with those Things, which if we might have again, we should refuse to take them?

I pass by those *Dangers*, which this *Life* is encompassed with, insomuch that some *Heathens* thought the *Gods* had not conferr'd a nobler Boon upon Men, than (to speak in their own Language) the Power to bereave themselves of Life when they thought good. And the famous Poet did not stick to say, That there is no
li-

living Creature more miserable than Man ; but if the Heathen Poet's Opinion be but little to be regarded, the wise Preacher, was not afraid to write, Eccles. 7. v. 1. That the Day of ones Death is better than the Day of ones Birth. So much concerning Evils, now of good Things.

Count up what Cares and Troubles *Riches* have been the Occasion of, which now you can by no means part with ; how much more *Aloes* than *Honey* your Wife hath brought, for the Love of whom you are afraid to die ; what a deal of Sorrow the Education of your Children hath Cost you, and how Offensive and Disgraceful their Behaviour hath been. To all these add the very *Mind* of Man always inclining to the wicked side.

side. For that saying of St. Austin's, *The older a Man grows the worse he is*, though it be not true of all Men, yet is verified of most.

• Finally, set the *Pleasures* of this Life on the right Hand, and the *Evils and Inconveniences* on the Left, then make a few Reflections upon the short Continuance of the whole time we live here. Infancy is insensible; Childhood takes its flight, whilst we are minding something else than what we ought; Youth is succeeded by manifold Cares; Old Age surprises us unawares; what then is our whole *Life*? verily but a Minute, compared with *Eternity*, which we only are passing into, if we have lived piously; which we are hal'd away into, if we have liv'd impi-
ously.

ously. The serious Contemplation of these Things, will be no small Comfort against the *Horror of Death*.

There is another thing much more important than this, that the *Lord* by his own *Death* has alter'd yours, that it is no more, as formerly, a Passage to Everlasting Torments, but to Heaven and Eternal Joy ; so that to those that believe in *Christ*, *Death* is now so far from Hurtful, that it is highly Advantageous ; and to the end that no part of Man should be missing, he rose with many of his *Saints*, and thereby gave us certain Hope that our Bodies should live at the last Day, and being Glorified, every one of them receive his old Guest the *Soul* again, to which they will no more become

Bur-

Burdens but an exceeding Comfort.

But of *Death* we shall have an Occasion to speak by and by, that we may dispatch what we are about, here is still a more dreadful Evil than all these together; *Hell*! from whence none return, swallowing up all Things, and never disgorging any. This is an *Hell of Despair*. And as the *Apocalypse* styles it, a *Second Death*, Chap. 2. v. 8.

Now let every one consider with himself, what a kind of *Life* that must be, where the chief Evil is *Immortality*, where a great part of the Torment is the Eternal Society of Devils and accursed Spirits, where the Fire is unquenchable, and ours in Comparison of that is perfect Ice. Besides, Burning

ing is the least of their Sorrows, which are so great that they cannot be conceiv'd by *Man's* understanding ; as neither, on the contrary, can *the Everlasting Happiness of Just Men made perfect*.

In other, tho' the most grievous and lasting Evils, Hope brings some Comfort, just as a little bright Star shining afar off in thick Darkness ; but in *Hell* there's the greatest Despair, with the forest Afflictions and Tormen . The Horror of this Place exceeds all Horror, which yet our most *Merciful Redemer*, that he might make the more easy to us, vouchsafed to take upon *himself* ; his amazing Agonies in the Garden, and that *Excruciating* Horror which made *in* Sweat Blood, were the Infirmities of our Na-
ture

ture ; but when nail'd to the Cross he cried, *My God, My God, why hast thou forsaken me? Why art thou so far from helping me, and from the Words of my Roaring ?* Psal. 26. 1. He seems to have thoroughly felt the Confusion of Hell in his Mind. For what belongs to those that are forsaken of God but the largest Measures of Despair and Horror ?

Neither is it strange that he who had taken upon him the Sins of all Men, should suffer this dismal Effect of them, that so two Things, to us unconquerable, might through *his Mercy*, be at last conquer'd by us. This does not detract from the Dignity of our *Redeemer* ; but rather plainly evinces *his* unspeakable Charity towards Mankind. Under this Figure

gure of him, saith Holy David, *The Sorrows of Death compass'd me, and the Overflowing of the ungodly made me afraid. The Pains of Hell gather'd upon me, The Snares of Death overtook me: Psal. 116. 3.* Who deserved Hell Fire, he who was wholly Innocent bore the Confusion for us, that the like Affections invade our Minds, from a Consciousness of our Wickedness, or from the Infirmary of Nature, we may not cast away ourselves; but having our Eyes intent upon Christ, hope in our very Diffidence. Let Flesh despair and Reason too, yet our Faith can call unto the Lord, even from this Hell; as *Jonah*, who seem'd to be past all Hope cry'd out of the Belly of the Whale, and was heard. This the Psalmist verifies by the

ensuing Words, in Distress I called upon the Lord, and he heard me from his holy Temple, Psal. 118. 5. The Temple of God is the Church, this is the Tower of our Faith, the City of our Strength, even Sion. If any lifts up his Voice to this Place with but one single remaining Spark of Faith, he is heard.

Therefore when all humane Strength is confounded, Faith can cry with blessed Job, Tho' he slay me, yet will I trust in him, 13. 15. For this is with Abraham the Father of the Faithful, Rom. 4. 18. Against hope to believe in Hope. Therefore these great Evils, the Goodness of God hath not only mitigated and weakened; so that tho' they threaten and affrighten us, yet they can in no wise extinguish or root up our Hopes; I say the Goodness of God has

not only done this, but
 moreover turns our *severest*
Losses into the greatest *Gain*.
 For what I pray can *Sin* be
 able to hurt those, who
 place their *Trust* and *Confidence*
 in *Christ*? What
 that, where *Sin* hath abounded,
Grace may also abound, and
 may *Love* more to whom more
 is forgiven?

What matters *Satan's* con-
 tinual Affailing the *Children*
 of *Christ*? What do
 he do (I would fain know)
 but augment their *Reward*,
 and illustrate their *Victories*,
 even those *Afflictions*, which
 thro' our *Mortality*, are
 common both to good and
 wicked Men, our *Redeemer's*
Tenderness, makes them ei-
 ther *Gain* or *Physick* to us,
 tho' there be *Gain* even in
Physick: They are *Gain* to
 us, if we being freed from *Sin*

bear those Things patiently, gi-
 ving Thanks to the Lord for all.
 They are Physick, if any
 thing be to be purg'd away
 either by Section, Cauterism,
 or a bitter Potion, of which
 kind are Poverty, Old Age,
 the Loss of Relations, and in-
 numerable other Things,
 which this Life is besieged
 with. If these Things in-
 cite us either to murmur or
 despair, or Blasphemy; they
 are the Instruments of the
 Devil, and in lieu of Medi-
 cines prove Poysonous; but if
 they are only born, because
 they cannot be avoided, as
 I am perswaded of them,
 who knew not Christ, and
 yet constantly endured Op-
 pression and Death; then
 they are the Afflictions of Na-
 ture. But if we take them
 Submissively, as from the
 Hands of a Merciful and Lo-
 ving

ving Father, and with Thank
giving, considering how
much more hard and cruel
Things we have justly de
served, and what bitter Pe
nishments Christ, who was
without Fault, suffered for
us, who were guilty ; that
they are not Afflictions, but
comfortable Remedies or Im
provements of our Heavenly
Rewards : Then unfeigned
Thanks are to be given to
our most Indulgent Father
who scourgeth every Son whom
he receiveth ; Heb. 12. 6. In
the mean time healing our
Wounds with soft and easy
Medicines that he may perfect
us in the World to come. Here
it behoves us to admire the
unspeakable Liberality of our
Captain, who gives his Sol
diers Occasion of shewing
their Valour, that their Re
wards may become more

Magnificent. On both Hands
 is great *Gain*; unless the
Gain seems small, when one
 that has a deadly Disease
 swallows bitter Pills, and
 with a Light and Tempora-
 ry Trouble, both Shuns the
 Danger of *Death*, and En-
 joys the perpetual *Sweetness*
 of *Health*; or when a Soldier,
 by one Hour's Engagement,
 Purchases *Wealth* and *Honour*
 for all his Life after. By this
 means also our most *Merciful*
 Lord draws all Things to him-
 self, if we do but fix our Eyes
 on the *sign* which is lifted up
 on high. He draws all our
 Evils to *himself*, and turns
 them into our *Gain* and *his*
 own *Glory*, which *he* com-
 municates to us who are
 planted in *him* by *Faith*. But
 what Advantage do they get
 who turn away from *God* in
 time of *Affliction*, and mur-

mur and repine against him a
 what but this ? that Grie fr
 which of necessity must b
 born, they double and re a S
 der ten times heavier a So
 themselves, and by their Li
 taking that Remedy whic th
 should have wrought the th
 Cure, they turn it into ir
 deadly Poyson. This ven of
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itation of Death, as whoso r
 ver shall duly examine him D
 self in, while he is well and c
 sound, will never be sur t
 priz'd at the *Suddenness* of i
 coming. From what hat
 been said we may observe
 that there is a Four-folk
Death.

A Death { *Natural,*
 Spiritual,
 Transformatory,
 Eternal.

1. The *Death Natural*, is

a Separation of the Soul from the Body.

2. The *Death Spiritual*, is a Separation of God from the Soul; for as the Soul is the Life of the Body, so God is the Life of the Soul. From this the *Natural Death* took its rise, as to the necessity of it, according to the pious Opinions of the Ancient Divines. From both is derived the *Death of Hell*, if the *Death Spiritual* and *Natural* come together. For after the *Death* of the Body, there is no room for Repentance. There is yet still another *Death*, by which we are transformed from the Image of the old *Adam* into the Image of the new, which is, *Christ* our *Lord*. This is the Separation of the Flesh from the Spirit. Nor is this a light Combat, for there is

no Hope of Victory, unless the Spirit of *Christ* helps the Infirmity of our Flesh. But his Grace killeth the old Man in us, that now we may not be led by our own Spirit, but by the Spirit of God, and that we our selves might not live, but that *Christ* might live in us. This most blessed *Death*, whether it hath happen'd to any one compleatly in this Life, I cannot tell, yet the Lord of his infinite Mercy, is pleased to supply of himself the Defects of our Insufficiency. This *Death* is earnestly to be sought after, and to be duly meditated on all our Life long, as St. Paul writes to the *Corinthians*, 2 Cor. 4. 10. Always bearing about in the Body the dying of the Lord *Jesus*, that the Life also of *Jesus* might be made manifest in our

Body. To the same end he exhorts the *Colossians*, Chap. 3. 5. *Mortifie your Members which are upon Earth.* He doth not command them to pluck out their Eyes, or to chop off their Hands, or to sever any of their Members from their Body. What Members does he mean then that they must mortify? why he tells them, *Fornication, Unclean-ness, inordinate Affection, evil Concupiscence, and Covetousness which is Idolatry.* The common sort of People lament the Dead, but *St. Paul* congratulates this Death, to the *Colossians*, *Ye are Dead*, saith he, *and your Life is hid with Christ in God*, Col. 3. 3. This Death is the Mother of *Spiritual Life*, as Sin is the Father of *Spiritual Death*, and even of Hell. But in the several sorts of Death very many be-

have themselves odly. How strangely do we tremble at the remembrance of the *Death* of the Body? the Ancients for that very reason hated *Cypress*, because it was used at Funerals; and *Smal-lage*, because the Graves were strew'd with it. Nay, to this Day there are some that will curse and swear horribly at the smell of *Frankincense*, because (as I conjecture) Funeral Scents are made with it. But the *Death Spiritual* is much more to be feared than a Thousand *Deaths* of the Body, and yet we freely and chearfully hasten on to this, glorying when we have done Evil, and boasting of the most abominable Actions. We are even out of our Wits, when a Danger is at Hand, lest the Soul should bid Adieu

to this miserable Body, tho' we are to live more happily without its Imprisonment; how much rather ought we to tremble for fear, as oft as we are in Danger, lest God, our Eternal Life, should forsake our Souls? We call that House where there is a dead Corps an unlucky House, and we pass by it with our Nostrils stopt. But the *wise Man* concludes it *far better to go to the House of Mourning, than to go to the House of Feasting, Eccles. 7. 2.* In the House of Mourning we are naturally Sorrowful.

But this Sorrow, because it is according to the Will of God, worketh in us a sure Salvation, whilst it reminds us of our last, and calls and excites us to a true and unfeigned Repentance; and will not suffer us to continue
always

always in a course of Sin. They are happy Mourners indeed, who so bewail the Temporal *Death* of another, as to begin to lament their own Condition, who are dying a more grievous *Death*.

Therefore whether had you rather swallow down, a *bitter Potion*, that for one Hour's Pain you may enjoy everlasting Health; or at a Feast, drink sweet Wine mixed with Poyson, which, with its transient Pleasantness, will bring accursed *Death*?

But these Things are so little regarded by many, that Drunkards sing in Brothel-Houses; and they that have raised their Estates, and improved them by Fraud and Couzenage applaud themselves; and those who are advanced to Honour by wicked

wicked Practices do Triumph.

Do not the meaner sort of Men call wallowing in sensual Lusts and Pleasures, to live ? but they that live at that mad rate are rather twice dead. First, because they are forsaken of the *Holy Spirit* of God. And 2dly, because they are now already the Children of Hell. For as the Life of good Men is hid in God, being to appear also with *Christ*. So is the Death of *Hell* secretly wrapt up in and carried about by those, who obey the Lusts of the Flesh, and shall openly appear in the Day of Judgment. 'Tis Hope alone which separates a Sinner even in this Life from *Hell-Fire*. For as long as a Man Hopes there is a Prospect of pardon and Forgiveness.

But

But it will be our best way to take diligent heed that that Hope, which hath not its Rise from Faith and Charity, do not deceive us at last ; lest we thus flatter ourselves (as the manner of some is) Oh ! I am Young, I will live now and enjoy the Pleasures of the World, when I grow Old, it is time enough to be Religious and turn Saint. But alas ! thou such a one, who hath promised thee old Age ? A second says ; while I am in my Prime I'll Eat and Indulge my greedy Appetite ; when I marry a Wife, then I will begin to live frugally.

But, O self Flatterer ! how knowest thou that thou shalt live until to Morrow ? and perhaps a third may flatter himself with such Thoughts as these ; At one
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time or other I shall retire,
and then bewail my ill spent
Life, in the mean time I
will Enjoy the World.

But who hath promised
you that you shall repent, sup-
posing you may live long e-
nough ? Is Repentance in a
Man's own Power ? 'tis on-
ly the Grace of *Christ* that
must bring a Sinner to a
good Mind, and a right Un-
derstanding. And *he* bestows
that freely on whom and
when he pleases. To be
sure, what belongs to a Sin-
ner is even now in *Hell*. Is it
not then prodigious Blind-
ness and Folly for a Man
who is in such an horrible
State, to set himself a cer-
tain Day to repent in ; who,
if he should fall into a Well,
or be cast into a Prison, all
the Haste of those that run
to pull him out, would seem
meer

meer Slowness ? Out of a Well he would immediately call for the help of a Man, and being beset with so many Evils, doth not he forthwith implore God's Assistance, who alone raiseth up the Dead ? Whosoever therefore in this Life diligently meditates on the *Death Transformatory*, and greatly Fears the *Death Spiritual*, and that of *Hell*, he shall in no wise fear the Approaches of the natural *Death*, which doth not sever him from God, but joyne him nearer to God, and once puts an end to all Afflictions, which this Life is very where cumbred with, and Translates us to Everlasting Rest and Happiness.

You say, it Translates us to Rest and Happiness ; but only the souls of the Righteous

teous. True indeed, for the *Death* of the Wicked is the worst thing that can befall them.

Therefore as long as thou livest, and art in good Health, endeavour to be in the Number of the Righteous. Now he is Righteous, who from his Heart Acknowledges and Condemns his own Unrighteousness, and being terrified with the Thoughts of Hell, flies to the Sanctuary of God's Mercy, and to the effectual Remedy of Repentance.

But they who live all their Life-long, just as if they were sure never to die, and indulge their Lusts, not regarding the sacred Word of God so often and kindly inviting them to Repentance; are more deaf (as they say) than the *Toronean Shore*. What won-

wonder if such as these are surprized at *Death's* sudden Call ? when they have to deal with a Disease which will suffer nothing else to be tended, with Physicians or Heirs, with Legatees or Expectants, with Creditors or Debtors, with Wife or Children, with Stewards or Servants, with Friends or Enemies, with Funeral or Burial Expences. And moreover with the World, which because he hath loved too much, he leaves fore against his Will. Besides, he hath to deal with the *Death* of the Body, for which he is not duly prepared. And last of all with *Satan*, who then attacks him with all his Forces ; with *Hell*, which then appears in the most dismal Shape, and in all its Terror. But that moment

of time will not be sufficient for such a Multitude of Business ; surely therefore Men should take great care before-hand, that they come well provided to the last and sharpest Combat. Some perhaps may ask how this may be done ? Let them hear the *Preacher*, who saith, *Remember thy Creator in the Days of thy Youth, before the evil Days come. Eccles. 12. 1.* And let us Harken to the Son of Sirach, before Judgment examine thy self, and in the Day of Visitation thou shalt find Mercy. Humble thy self before thou art Sick, and in the time of Sicknesse shew Repentance, *Eccles. 18. v. 20, 21.* Good Advice ! tho' we did all know the Day of our Death. But since we do not, we have so much the more Reason to follow it, for we ought to think



think every Day our last, because we know not whether we shall live till another. Whilst we live, and are in good Health, let us shake off trifling Business as much as we can ; and before a Disease confines us to our Beds, let us set our House in Order. The first thing we have to do, is to remember our *Creator*, that by a sincere Confession and Repentance we may be restored to *his* favour ; then let us Examine our Conscience, abandoning whatever we find displeasing to God ; that when a Disease shall force us before *his* Tribunal, we may find a Propitiation. They who in Prosperity set up stiff Necks against God are they not strangely cast down, if a sudden Disease threatens them with *Death*.

But how much more acceptable is it to God if we do that voluntarily of our own accord, to which Sickness forces us at last? Let us prostrate our selves then, with the *Publican* and the *Sinful Woman* in the Gospel, before God, appeasing his Wrath with Tears and Alms-Deeds, Prayers, and other Godly Acts, and by so doing, in time of Sickness, such shall be our *Death* as our Life hath been. Some are against making a Will, as if there were some unlucky Omens in it. This is the Weakness of our Flesh. But, O Good Man! You will die never the sooner for your Will being made, but more quietly. It is the Duty of those, who have Children, or Brethren, or other lawful Heirs, to take Care that no Contention

tion arise between Bre- been
 thren and Kindred. As for it is
 those who have no Heirs to mor
 their Estates, they are ob- Hea
 liged to make a Will for pre- beca
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 tention and Law-suits to ther
 Posterity. In a Word, all whe
 Men in Health ought so to give
 settle their Affairs, that in and
 Sicknes they may be free they
 from the unseasonable trou- give
 ble of them. Furthermore acco
 if any are disturbed with safe
 doubtful Cases by Scruples own
 either concerning Matrimo- famo
 ny, Excommunication, Pray- Hea
 ers, Restitutions, and Re- of I
 conciliations: Let them dis- The
 close them when they are they
 well, and not reserve any Rich
 intricate Matters to the last Poor
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 who dying charge their able
 Heirs or Executors to make Abil
 due Restitution of what has wou
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been gotten by Fraud ; but
it is the best way, and much
more adviseable in time of
Health to do it themselves,
because oftentimes their or-
der is not executed by o-
thers. So they do well, who,
when they are dying, for-
give all Men their Offences,
and also pray other Men
they have offended to for-
give them. But it is far more
acceptable to *God*, and more
safe for the quiet of their
own Consciences to do the
same when they are in
Health, not thro' the Fear
of *Death* but Love of *Christ*.
They do well, who when
they die give part of their
Riches for the Relief of the
Poor. But their Offering
would be much more accep-
table, if, according to their
Ability, they themselves
would relieve the necessity
of

of their poor Neighbours, whilst they live ; for the Poor do not always receive that which a dying Man hath ordered them by his Will. But suppose they do receive it, it is another's then, not thine, which is given. Moreover, there are very many Diseases of the Nature, which give Men no time to dispose of their Possessions. I omit sudden and unexpected Accidents, which tho' Peradventure they do not befall every one, yet all ought to expect them, because it is possible they may happen to all, as it befall that foolish Man in the Gospel, who having promised himself a long and pleasant Life, hears this awful Summons ? *thou Fool, this Night thy Soul shall be required of thee* Luke 12. 20. We all pray

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Preparative to Death. 81

From sudden and unprovided Death, Good Lord deliver us. What is it that those Men pray to be delivered from? what, is all sudden Death to be detested? in no wise. For with whatsoever Death the Righteous shall be prevented, he shall be at Rest, Wis. 4. 7. For Death cannot be evil to those (tho' never so sudden) who have led good Lives. Rather therefore, let us pray thus; from a wicked Life, Good Lord deliver us. For how can we call Death sudden, when it daily breaks in upon our Thoughts and Senses? what do we hear from our Infancy, but Groans of dying People? what do we see but Funerals, and Trains of Mourners, and Tombs having Deaths Heads upon them? and if the Death of other Men, who are Strangers

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gers to us, have little or no Influence upon us, how often may the *Death* of our Relatives, who are very nearly ally'd to us, mind us of our Mortality, and the *Death* of our dearest Friends, to whom a mutual Love and Charity hath more closely united us than the natural Ties of the nearest Relations? and this signifies but little, how often may we admonish ourselves of our own Frailty for who is there amongst us who hath not, at some time or other, been brought into Danger of his Life, either by Tempest, or Robbery, or War, or the fall of some thing, or Pestilence, or Disease? Wherefore every one of your self *Death* lies in Ambush. Houses are a safe refuge (as one would think) but how many are killed by

the fall of them? The Earth
is a solid Element, yet don't
sometimes sinking swal-
low whole Cities? the Air
itself, by which we live and
breathe, very often proves
Death to us, and our very
Meat and Drink.

In fine, do not Hunger
and Thirst daily threaten
Death unless you quench and
satisfie them? As oft as Man
is named he is warned of
Death; for the very name of
Mortal Man testifies as
much. What then do they,
who pray against sudden
Death, but accuse themselves
of Carelesness? For all
Death is sudden to the un-
prepared, tho' it comes to
one an Hundred Years Old.
But do you call that sudden,
which you see presents it
self continually to all your
senses, and lays fast hold on
your

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your Minds ? Thus the
Flood was sudden to ungodly
 Men, who mock'd at *Noah*
 the Preacher of Righteous-
 ness, when he began to
 Build the *Ark* ; Eating
 Drinking, and giving
 Marriage, as if that which
 God had threatened should
 never have come to pass. In
 like Manner, sudden was the
 Overthrow of the *Sodomites*
 who laughed at *Lot's* going
 out. The same had befallen
 the *Ninevites*, had they not
 repented at the Preaching
 of *Jonah*. Whosoever know
 that God is angry with him
 must look for Vengeance at
 every Moment, or rather
 make it his Principal Care
 to avoid it, as *David* and the
Ninevites did. The Wrath
 of God is terrible, but if we
 betake our selves to Repen-
 tance, he will think upon

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Preparative to Death. 85

Mercy in his very Displea-
sure. At the Preaching of
Jonah a Stranger, the Nine-
vites were Converted. But
we who are Deaf to so many
warnings of the Lord, Pray
against *sudden Death*. He
excites us to Industry by
the Examples and Parables
of *Noah*, *Lot*, and of *those*, on
whom the *Tower of Siloam*
fell on a sudden. That we
may be in a continual rea-
diness, he uses the Similitude
of a *Thief* in the Night, of
the *Faithful Steward*, of the
Ten Virgins, and often cries
out *Watch*, for ye know neither
the Day nor the Hour, *Mat. 25.*
13. And after all this, can
any *Death* be sudden to us?
It is sudden indeed, but to
the Careless (or as I may
say rather) to the Deaf, to
the Blind, and to the Stupid.
Because we neither hear the

Lord calling upon us, nei-
 ther do we see what is ex-
 posed to our View, nor feel
 what Urges us on every
 side. It is not material that
 our *Lord's* Word seems to
 speak concerning the last
 Day of the World, for the
 last Day of any ones Life is
 the last Day of the World
 to him. At the Consum-
 mation of all Things, the
 General Judgment shall be
 openly celebrated, but in
 the mean time every ones
 Soul, as soon as it hath left
 the Body, shall receive its
 Sentence, tho' wholly un-
 known to us. And the *Lord*
 is pleased to conceal both
 Days from us, in this also
 manifesting his most indul-
 gent Kindness towards us.
 For since the Violence of
 rich and wicked Men is now
 so intolerable, what would

it be, if they knew they should live longer? Again, the Infirm (as most Men are) were they sure they should live to Old Age, they would not mind living well till then. And if they were certain, that they had but a few Days to live, they would be Anxious and Melancholly, and more negligent of Promoting the Publick Good. Now the Providence of *Almighty God* hath taken a middle Course, that *Death* should be so certain to all Men, that they may know they shall die, as sure as they are born; and that neither the highest nor lowest may any ways flatter themselves with the vain Hopes of living always in this World. Again, that the Day of *Death* should be so uncertain, *God* hath not been pleased to ac-

quaint his most dear Children with it. Whence it comes to pass that the Wicked are not so injurious to the Good, and the Good do so abstain from Sin, as if they were to dye every Day, and are so wholly bent upon good Works, as if they were to live a long time. What then do they propose themselves who have recourse to those that are skill'd in Palmistry, Fortune-telling, Astrology, Physiognomy, Conjuring, Casting of Figures, and the Black Art, that they may know how long they have to live? The Preacher cries out, *Man knoweth not his time, as the Fishes that are taken in an evil Net, and as the Birds that are caught in the Snare; so are the Sons of Men snared in an evil time, when it falleth suddenly upon them;*

them ; *Eccles. 9. 12.* And would we pretend to know our End from those that know not their own? What? That which *Christ* who is the everlasting Truth would not have to be known, as not fit to be known, will they know against *Christ's* Will from vain Men? What doth *Saul's* wicked Example please Christians? What did his Misdeeds avail him, but that he died twice? There are those, and yet not wicked Men, who beg of *God* a certain kind of *Death*, they pray that they may lye Sick some Months, that they may bestow just this time upon Repentance. Holy is the Request of such who wish for such a *Death*, as may not be troublesome to their Friends, for this is the result of Charity. But it is a Sign

of a more stedfast Faith, to
 commit the kind of Death
 and the time of Visitation to
 God. He knows what is most
 expedient for us, and will
 give us what is best. Death
 appears in innumerable
 Shapes, and sometimes very
 terrible ; either when it
 takes a Man on a sudden,
 which happens to some in
 the midst of their Jollity;
 or when it is attended with
 grievous and lasting Tor-
 ments, as the *Palsie* and *Pla-*
risie ; or when it hath a loath-
 some Aspect, as in those
 who being choaked with
Phlegm, turn Black ; or when
 it deprives us of the use of
 the Tongue and Under-
 standing as an *Apoplexy*, *Phren-*
sie, or some *Fevers*, and o-
 ther particular Diseases,
 which force Men to break
 their Necks, to Drown, or
 Hang,

Hang, or Stab themselves with a Sword. For there are Diseases which confound the inward Organs of the Mind, which the Vulgar sort of People call *Demoniacks*. No Man indeed is to be judged by those, for St. *Chrysostom* most lovingly Comforts one possed with a Devil: Tho' they are those kinds of *Death*, which are in themselves manifestly Impious, and it is the Duty of good Christians to pray against and abhor them. On the other Hand, some die so pleasantly, as if they were only in a Sleep, not seeming to die. But let *Death* appear in what shape it will, none are to be judged by it. We ought not to pass Sentence rashly even on those, who for some Offences they have committed, suffer the Penalties

ties of the Laws, altho' they happen to undergo an Ignominious *Death*. For it is possible for one that is cut into four Quarters for raising a Sedition, to go to Heaven, when another dying in a *Franciscan* habit (according to the Popish Method) and buried Religiously may go to Hell. The *Lord* alone is to Judge of these Things; *God* Exercises and Tries his own People different Ways, but (as I have already hinted) no *Death* ought to be accounted evil, which follows an holy Life. Sometimes they who yield up the Ghost most pleasingly, are plunged into everlasting Torments; when on the other Hand, they who suffer a cruel and painful *Death*, are translated into Rest and Happiness; some desire full Con-
fession

profession of their Sins before they die, and are very earnest to receive the Sacrament, with the same ill purpose as those, who in former times put off Baptism till the last Day of their Life! And sent not for the Priest to baptize them, till the Physicians had declared 'em past cure. Why do we desire that should happen but once, which ought and may be done daily? * For every ones best way is carefully to Examine his own Conscience before he goes to Sleep, and if he find himself guilty of any Fault that Day, to smite himself on the Breast, and beg Pardon of God with Tears, and having implored the Divine Assistance, to purpose to lead a new Life. Neither can a-

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* *Read the Daily Self-Examinant.*

ny one excuse himself by saying he hath too much Business, and is not at leisure. A quarter of an Hour is sufficient for this Important Business. 'Twill not take up much time to say, *Lord be Merciful to me a Sinner.* And this is enough, provided it be said with an unfeigned and sincere Heart.

No Man that goes to Sleep is sure that he shall awake again in this World. How dangerous a Thing is it then to fall asleep in that Condition, in which if *Death*, who is the Sister of Sleep, surprizes us, and the Sister takes away the Brother, we are Everlastingly undone? so great Danger may be avoided with a little Consideration. To do this daily with God, and when the uneasiness and clamour of

of Conscience requires, with our Minister the Ambassador of God, (*viz.*) to cleanse our Conscience, by a sincere Confession, will be great Satisfaction to us, and will diminish that great Anxiety which Confession is often the cause of, upon our *Death Bed*.

Moreover, because at the point of Departure, the Contemplation of the *Lord's Death*, and of the whole Communion of the *Church* which is the *Lord's Body*, is an extraordinary Comfort; it will be of great Advantage to be exercised herein all our Life; that this Action, by frequent Repetition, may pass into a Custom, from a Custom into Habit, and from Habit into Nature. Thus it will be, if, our Consciences being cleansed from

from all Desire of Sinning, we often receive the Mystical Bread, and Drink of the Mystical Cup. For this Sacrament recommends two Things to us, the tender Love of the *Head* towards its Members, and the united Fellowship of the Members amongst themselves. Whatsoever Good there is in the Body flows from *Christ* the Head, and is common to all the Members: as in the Bodies of living Creatures, tho' the Members be different and subservient to divers Uses, yet the Life proceeding from the *Head* is the very same throughout all the Members, by so indissoluble a Connexion; that as St. Paul Teaches us, *Whether one Member suffer, all the Members suffer with it; or one Member be honoured, all the Members re-*

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joyce with it, 1 Cor. 12. 26.

This is expressed in the *Apo-
stle's Creed by the Holy Catholick
Church, the Communion of
Saints.* For Grace is no more
abridged in the Mystical Bo-
dy of *Christ*, than Nature in
the Body of an Animal.

Let none therefore despair
if a Member be Sick and In-
firm, seeing that he hath an
Omnipotent Head; neither
let him think himself forsa-
ken, who is comforted and
supported by the Merits and
Intercession of *Christ Jesus*.

The more any one is ex-
ercised in the Contemplati-
on of these Things in his
Life-time, the more Com-
fort will he receive by them
at his *Death*; for then they
will come of their own ac-
cord, as the Soul's Intimate
Friend and Acquaintance.
Therefore in my Opinion,
it

it was a very Religious design of those who digested the History of our Lord's *Death* into certain Hours, that Children might be used to repeat some part of it every Day with a thankful Heart.

By these means we may be well secured against the Surprize of *Death*. Our dear Children are to be parted with, our beloved Wives, our loving Friends, our well manur'd Fields, our stately Buildings, abundance of Riches are to be left behind us.

But the Christian Soldier hath premeditated how to take his leave of these things whose Soul is always upon the watch in the Garrison of the Body, every moment expecting the Trumpet of the General, which may give

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give the Alarm to commence Battel, always in a readines at the Summons. *Set thy House in Order, for thou shalt die, and not live, 2 Kings 20. 1.* He looks upon his Body, not as his House, but as a Tabernacle, neither doth he lay up his Treasure there, but what is sufficient for a Day's Journey he carries in his Purse, watching Day and Night, having the Weapons always prepared against the sudden Assaults of his Enemies. Neither doth he stick at any difficulty, so he may but please his General, under whom he hath listed himself. A Man's Life (saith Blessed Job) is a Warfare upon Earth. *Job 7. 1.* The Son of Sirach exhorts Young Beginners in this Warfare, *My Son if thou come to serve the Lord, stand in Righteousness and*

and Fear, prepare thy Soul for Temptation, Eccclus. 2. 1.

The Service of God is an open Profession of the Christian Warfare. 'Tis the Duty of a Soldier, who is ready for Battel, to stand Arm'd in his Station. Stand fast in Righteousness, not in Pride which boasteth it self against God, but in Equity. They lie down and Sleep, who are of this World's Party. But the Christian Soldier stands prepared for all good Works; the best of Works is to *die well in the Lord*. For a Pure and Innocent Life gives much Courage and Confidence against the Devil.

Faith will never yield to the Enemy, *Hope* never suffers it self to be cast away, *Charity* Affords Provision to him that standeth. But if a Courageous Spirit is an infallible

fallible Consequence of an holy Life, why doth *the Wise Man* say also *in Fear*? If you are Righteous, what do you Fear? If you are not, how is it that you stand? This Fear is not the Author of Despair according to *Solomon*. That Fear casts down a Sluggard, and is cast out itself by Charity. But this is the best Preserver of Innocency, the Religious Fear of Children endures for evermore, *be that standeth, let him take heed lest he fall*, saith the *Holy Apostle*, 1 Cor. 10. 12. And again, *thou standest by Faith, be not high-minded, but fear*, Rom. 10. 20. There is a holy Fear of the Lord, that spurs on to good Works and deters us from bad ones; and there is a Wicked Slavish Fear, that prompts us to Sloth and Idleness. *I was afraid*

afraid (saith he) and went and
 hid thy Talent in the Earth,
 Mat. 35. 25. But Fear, the
 Companion of Righteous-
 ness, makes us distrust our
 own Strength, and labour
 more chearfully with the
 Aids of the Spirit, and keep
 the Gifts of God with greater
 Care and Circumspection.

Furthermore, the Righte-
 ousness of Men, tho' never
 so perfect, trembles and
 shakes when called to the
 Tribunal of Divine Justice,
 In whose sight the Stars are
 pure, and Iniquity is found in
 very Angels, Job 25. 5. What
 shall not we poor helpless
 Wretches, who dwell in
 Houses of Clay, fear this
 Judgment? when Job, being
 try'd of God, saith, I was al-
 afraid of all my Sorrows, knowing
 that thou wouldst not hold me in-
 nocent. If I wash my self with

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Snow-water, and make my Hands never so clean ; yet shalt thou plunge me in the Ditch, and mine own Cloaths shall abhor me, Chap. 9. v. 28, 30, 31. And St. Paul, a more expert Soldier than Job, says, I know nothing by my self, yet am I not hereby justified, 1 Cor. 4. 4. It follows, And prepare thy Soul for Temptation. There are divers kinds of Temptations, and which God Exercises his Soldiers with, but Death is the worst of all. For then we must grapple with our Enemies Hand to Hand, whether is there any light skirmishing, but we must fight it out with all our strength.

For this Combat the Mind always to be prepared, for what will become of a Soldier here, that is not skill'd War, that never fought with

with an Enemy? that never experienced the Courage, Subtilty, or Deceit of another, and that never knew his own Strength? to wage War with a known Enemy conduces much to the Victory; so that most valiant Soldier, or rather General, St. Paul saith, *Lest Satan should get an Advantage of us, for we are not ignorant of his Devices* 2 Cor. 2. 11. What wonder is it if he was acquainted with all his crafty Wiliness, who so often waged War with him, and had been in all kind of Dangers? Then is the Fire applied, which will manifest what every one's Deeds are, and upon what Foundation they are built.

We may observe, That sometimes to happen in the Spiritual Warfare, which is very common in the Carnal

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one; they who seem'd most fearful in the Camp, and changed their Countenance at the Sound of the Trumpet, are most bold in an Engagement. Again, they who pretended to be as bold, and as fierce as Lions, while there was no pressing Danger, are greatest Cowards when they come to fight.

In like manner there are some, who, when they are in Health, boast of the Peace and Quiet of their Consciences, that they are fit to die, and desirous of leaving this troublesome World, depending on I know not what Assurance that *Christ* hath promised us Life, and hath suffered Punishment for our Sins; denying that there is any regard to be had whether our Works be good or bad. But that this one thing
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is enough, if we only believe, and
we shall be eternally happy. der

But I am afraid, that many the
of those who in Health bo By
of their Security, tremble va conc
ry much when *Death* appro forth
ches and that Day is at Han rit
wherein the Business is done Cha
not in Words, but in Truth that
They aggravate the Crime frig
not believing God's Promise Job
but no People are more tem ther
fied at *Death*, than those who now
firmly believe them. But of th
who believes not that Hell we
prepared for those that lie liev
wickedly, but that *Death*, have
gether with the Destruction So i
of the whole Man, puts the
end to all Evils, hath Mul
Dread of *Death*. the

Therefore Faith begets and
Godly Men, a Fear of God by t
which is the beginning of Wisd their
dom, as blessed *Job* testifi and
The Fear of the Lord is Wisd an

and to depart from Evil is Understanding, Job 28. 28. To the same purpose saith *Isaiab.* By thy fear, O Lord, we have conceived, and as it were brought forth, and we have born the Spirit of Salvation. In the third Chapter of *St. Luke*, we read that the People being affrighted at the Preaching of *John Baptist*, who invited them to Repentance, saying, now the Ax is laid unto the Root of the Tree, cry'd, What shall we do? But had they not believed *John* they would not have asked that Question. So in the second Chapter of the *Acts of the Apostles*, the Multitude being astonished at the Preaching of *St. Peter*, and having conceived Fear by their Faith, being prickt in their Hearts, said unto *Peter*, and the rest of the Apostles, Men and Brethren, what shall we do?

v.37. which they would never have said, had not Faith pricked their Conscience with the Fear of *Hell*.

This Fear, even in a Man that leads a good Life, does not proceed from any Mistrust of God's Promise, nor from a Disbelief of the Articles of the Christian Faith, nor from the doubting of the Efficacy of the Sacraments obtain'd by the Death of *Christ*? * but it springs from the Consciousness of our own Infirmities, which are greater than we are able perfectly to apprehend.

But we are not obliged to be secure in Particulars, though we despair of none. As it

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* As you may farther see in the Companion to the Altar, the last Edition, about Fears and Scruples. Printed for Edmund Parker, at Lombard-Street. Price Six-Pence.

requisite to be believed that whosoever receives the Sacrament of Baptism with Faith, receives also a gracious Remission of all Sins; but it is not necessary to believe that when this Man is baptized, he is free from Sinning, for it is possible there may be some particular Impediment in this Man, which hinders the universal Efficacy of the Sacrament.

The like may be said of the Sacrament of *Christ's* Body and Blood. It is a wicked thing to doubt whether he, who hath received this Sacrament rightly as he ought to do, be free from Sin; yet 'tis not Heretical to doubt whether this or that Man be absolutely free, because none of us can tell what particular Impediments there might be. I ex-

cept evident and singular Revelation to particular Persons, where the expresse Doctrine of Scripture compels me to the contrary.

This doubting is not want of Faith, but Religious Modesty, entirely submitting it self wholly to God's Divine Pleasure, tho' he should condemn a Man he shall not be condemned for this Reason, but for his humble Submission he shall have Forgiveness of his Offences, if his Faith fully depends on the Mercy of *Christ*, and is accompanied with religious Fear.

In like manner we necessarily believe that Men thro' Faith and Love towards our *Lord Jesus*, obtain Salvation. But yet we may doubt whether this or that Man be in that State. Nevertheless

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Preparative to Death. III

we are not to judge rashly of others for the worse : But our Hope ought to grow strong with the Increase of Faith and Charity. The same is to be said of Promises and Threatnings in Holy Scripture ; For the cause of doubting hath not its Original from *God* who cannot lye, but from us. Man is not Ignorant what excellent good Things *God* hath Promised, but yet, to those only that Fear and Love him. But is there any one amongst us, that hath performed due Reverence, as to such a *Lord* ; due Love, as to such a Parent ? The doubt is not then, whether *God's* Promises are true, but whether we are worthy of the Promises.

Faith, Hope, Charity and Fear, are the Gifts of the
F 4 Spirit.

Spirit. Who therefore knows whether the Faith and Charity which he hath, be of that kind of Gifts which render us acceptable unto God, and whether they be sufficient towards the attainment of everlasting Salvation?

In like manner God by his *Son* hath promised Pardon of all Sin once by *Baptism*, if it be rightly received; and yet is there none of us who hath not defiled the white Garment, which was given him *gratis* in his *Baptism*, with many spots? There is a present remedy of Repentance, but only for those that turn unto the *Lord* with all their Heart. Now let every one examine himself, whether he hath turned unto the *Lord* with all his Heart? whether he hath a truly broken and a contrite Heart? if he hath, whe-

whether in a sufficient measure. The *Baptist* cries out, *bring forth Fruits Meet for Repentance, Mat. 3. 8.*

Who dares say that he hates and abhors all Sin as he ought to do? *God* threatens Vengeance and Hell-fire to those that break his Commandments, and how often have we without all Fear broken them? How many may you find who do more regard the Indignation of an angry Prince or mortal Judge than that of the *Living God*? And how often comes it to pass that Men Love one another better than *Almighty God*, suffering that for a mortal Friend, which they would not suffer for the sake of *God*? Truly I am of Opinion that the Faith of good Men is always accompanied with Religious Fear, excepting

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cepting some, whom God is pleased to have eminently good, as Examples to excite others to Virtue ; but few there be that follow them. They have better Grounds to hope for the Lord's Mercy who tremble at his Justice.

Therefore they that say, *Believe that thou shalt be saved, and thou shalt be saved*, are in a double mistake : For if they speak of any kind of Faith, what they say is false ; but if of a lively Faith, it is spoken very foolishly : Believe, just as if it was in any ones Power to believe when they please ; I Question whether we can be certain that we have the gift of Faith in us. What ? That Man is not only unknown to other Men, but even to himself, when nothing tho never so secret can blind the

the Eyes of God? The Heart of Man is by us unsearchable, but no Secret of the Heart is unknown to him that made it. That oftentimes which seems good in our Eyes is Evil in the sight of God, and that is pure with us which is impure with him.

So it happens that a Man may conclude himself free from Sin, when he, without knowing it, may have a wounded Conscience. Why may not this be, when the famous *Psalmist* cries out, *Who can understand his Offences! cleanse thou me from my secret Faults; Psal. 16. 12.* Therefore it is our safest refuge to flee with awful Reverence from God's Justice to his Mercy, and to say with the inspired *Psalmist*, *Enter not into Judgment with thy Servant,*
for

for in thy sight shall no Man living be justified, *Psal. 143. 2*. None could be able to stand in this Judgment, were our Deserts weighed in a just balance, were not Mercy to Triumph over Judgment. To this purpose the *Psalmist* says, immediately before in the same Psalm, *Hear me, O Lord, in thy faithfulness, and answer me in thy righteousness, v. 1.* Whosoever desires to be heard, lays aside all Contention, and he who supplicates to be heard in the Truth of God, distrusts his own Veracity; knowing that *God is true, and every Man a Liar*: and he that Prays to be heard in the Righteousness of God, wholly mistrusts his own Righteousness. But the Faithfulness and Righteousness of God is *Christ* the Minister of the Gospel of Grace. For

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by *Moses* was a Law given which manifested our Unrighteousness, but Grace came by *Jesus Christ*, who hath imparted *his* Righteousness unto us.

We lye unto *God*, as oft as we break his Laws, to which we Swear at the Laver of Regeneration, as oft as we do not duly perform our Oaths and Promises to our *Maker* and *Redeemer*, we are unjust, nay we openly deny *him*, as often as we swerve or run back from the Covenant. But tho' we Unfaithful Wretches may deny *him*, *he* is as good as *his* Word to us, *he* cannot deny *himself*, being always true to *his* Promises, *that he may be justified in his saying, and clear when he is Judged.* *Psal.* 51. 4.

Therefore the *Father* hears us in *his* Faithfulness in which
he

he hath promised Remission of Sins by *his Son*; but he heareth us not in our Righteousness, but in *his own*. For by *his Son* he justifies every one that believes, *Purifying our Hearts by Faith, Acts 15. 9.* Blessed are they that *serve the Lord with Fear, and rejoyce with Trembling, Psal. 2. 11.* What! shall not Sinful Men Fear *him*, whom the very Angels tremble at? It is good to Fear before Judgment, that we may find Mercy in time of Judgment.

From human History we learn with what Gladness *St. Andrew* went to the Cross. But on the other Hand, we know a great many good Men have been disturbed with strange Fears a little before *Death*, dreading the Judgment of *God*, and Condemning their past ill spent Life.

'Tis storied of a certain Man, who being afraid to Die, his Brethren, which were present, said why art thou so sore afraid, since thou hast always led a Godly Life? Hereply'd, O Brethren! The Judgments of God are one thing, the Judgment of Men another. *St. Bennet*, *St. Bernard* and *St. Austin*, are reported to have said, the same *Faith* makes us tremble, and enables us to overcome our *Fear*: We tremble when we consider the Majesty of that God, whom we have offended; and we cease to Fear, when we consider the Love of *Jesus Christ*, which cleanseth us from all Sin, and *his* Grace, which supplieth all our Imperfections. But as it is no certain Token of *Faith* and *Courage* not to Fear *Death*; for sometimes
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it is a Sign of Astonishment, nay, Madness, sometimes of a fierce Disposition : So to tremble at *Death's* Approach is not always an Evidence of Despair, or a Guilty Conscience. Sometimes it is meer Natural Affection, which in different Bodies is more moderate in some, and more violent in others. So *Hezekiah*, a Man who walked before the Lord in Truth, and with a perfect Heart, was afraid of *Death*, but not so as to murmur against God, but he prayed unto the Lord, and wept sore ; his Prayer was heard, his ways were seen, *Isa.* 38. 2, 3. 51. I have known some Gentlewomen, who would tremble at the bare Name of *Death*, yet nothing could be more Courageous or Constant than they, when they come to die. That Fear

did

did not proceed from an Evil Conscience, but from a peculiar Infirmary, of their Sex or Nature. And those Natural Infirmities, if they be overcome by Virtue, increase the Victory, but do not argue Despair.

In like manner you may discern some Natures called in the Greek (*φιλαυλα*) self-lovers, which satisfy themselves easily in any matter. Again, there are some over-curious ones, which can never please or satisfy themselves, tho' they have done every thing very well ; and if you administer to them all the Comfort imaginable, yet they feel Remorse of Conscience, always soliciting them to Despair. And hence they conjecture, that God is always angry with them, because they never enjoy

joy Peace of Conscience.

But if we distinguish Nature from Virtue, they will little credit their Peace when please themselves any way whatever, neither will they forthwith cast away their Hopes, who have a mind perpetually inciting them to Despair ; That is the peculiar fault of Nature, not of the Will, which is to be despised, if it cannot be overcome, and what the Spirit tells us is to be esteemed certain Truth, though the Flesh contradicts it never so much.

And I likewise call that a fault of Nature, that Men, when their last Day is at Hand, are changed so Strangely, that they approve none of those Things which they have done in their Life-time, not because they

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they are wicked, but because they are humane and imperfect. Tho' we are to fight with the Strength of the Spirit against these Affections of Nature, yet we must take heed that we neither judge our selves nor others by them.

Therefore let us return to what we proposed, namely, to shew by what means those weak Men may be comforted; and there are very many such, whom near approaching *Death* surprizes, in whose Lives there has been much Forgetfulness, much Negligence, much Loitering, and more Evil than good Deeds; in fine, if there hath been any good Deeds at all, they are corrupted with much Filth, so that to bring such Things into *God's* Presence, can be

no-

nothing else but to provoke him.

The Mind is not at all disposed to die, or else lightly prepared. What can be done for such a one at the point of *Death*? no Man ought to despair of his Salvation whilst he is alive; the worst and last Danger is at Hand, the time is short, we have need of the best Advice. What shall we do to give ease and quiet to his Mind?

First of all, if he hath lawful Heirs, let him remit to them all the Care of his temporal Affairs by his Will. This in the first place, saves time. Otherwise it would be adviseable to dispatch all by Codicils, or if any better method can be found; let him speedily make an end of this Business. This being done,

done, let him remove all Persons from him that make a bustle about this World's Concerns, for which a great many are highly to blame, who start some Scruples or other to a Man just a dying, either about his Will or some Foreign Matters. Sometimes they compel a dying Man to subscribe, tho' he is loth and utterly against it, and blames them for their Importunity ; thro' whose means he can scarce have liberty to die. What can be more provoking than such Friends as these ?

Furthermore, if the Sickness or Disease will give leave, let him endeavour to heal his Soul before his Body, by a short but duly sincere and unfeigned Confession ; let him receive with stedfast Faith and Veneration
on

on the Absolution from *God's* Ministers, let him beg earnestly the Mercy of *God* and purpose stedfastly, to live more Religiously if he Recovers ; but if he cannot find a *Priest*, he ought not to be afraid and despair, as some superstitious Persons are wont. But to confess his Sins unto *God*, who will accept of his good Will, and by his extraordinary Mercy supply the want of the *Sacrament* : For tho' thro' him the Sacraments are efficacious, yet without them *God* provides for the Salvation of Man, in case he have true Faith, and a good Will to receive them, and when it is not either thro' Contempt or Neglect, that he does not receive them.

I thought fit to say thus much, because some People

are strangely disturbed for want of the *Eucharist* and *Priestly Absolution*. And it is common, on the other Hand, to hear People say, such a one died like a Christian, he confessed his Sins, and received the *Sacrament*.

'Tis indeed the Duty of every good Christian to wish that he may never want the *Blessed Sacrament*, for it yields great Comfort to our Minds, and helps our Faith ; and a sincere Christian should abound in all manner of Righteousness as much as possible. But still it better becomes Christians, to desire the Graces of Faith and Charity ; for without these the *Sacrament* and the *Absolution* will be to no purpose. We ought not to judge of any by these External Acts, unless we are assured that they

they disregard them through only
Contempt, or thro' Neglect must
gences, which is much the same and a
same. I am fully perswaded But
ed, that many, who have Priest
had no *Absolution* from silence
Priest, neither have received admitt
the *Sacrament*, nor have been on, w
buried according to the time.
der of the *Church*, go to Helly, an
ven; when others that have to be
had all their Ceremonies earne
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just by the *Altar*, go to H *Abso*
As for Instance, those wh sity d
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Spiritual Grace as if the stanc
had received the *Sacrament* tion

only as I said before, they must have an earnest Faith, and a ready Will.

But suppose there be a *Priest* at Hand, and the violence of the Disease will not admit of an entire Confession, which requires a long time. Let him confess meekly, and humbly own himself to be a great Sinner, and earnestly desire the *Priestly Absolution*, and let him unfeignedly believe that he is Absolved. As oft as Necessity disappoints our Desires, God of his infinite Goodness and Mercy accepts them. Therefore they who torment a Man in this Condition, with General Confession, or with repeating his Confession with a solicitous Examination of the Circumstances, with an Enumeration of his several Offences ;

whether or no they do well let them Judge. In my Opinion they act Indiscreetly, and much out of Season. One short Confession of our Offences, provided it be Sincere, is enough; or if an express Confession can't be had, the earnest Desire of it will do.

Besides, if he hath been offended by any one, let him exclude all Thoughts of Revenge from his Mind. If he that hath done the Injury be unworthy of Pardon, *Christ* is worthy, for whose sake let all desire of Revenge be wholly laid aside. Let him not therefore consider how grievously he hath been offended by this or that Man, but how many Offences he must beg to be forgiven of *God* himself. If he hath done Injury to any one, let it be

his

his utmost Care to be reconciled to him. If he will not forgive and be reconciled to him, let him wish him a better Mind, and *God* will excuse him, because he hath done all he could. If good Works are required of us, none is more effectual to obtain Mercy of *God*, than for the sake of *Jesus Christ*, and according to his Example (who hanging upon the Cross, prayed for those that were his Executioners, and for those that reviled him, with revilings more grievous than the Death of the Cross) freely pardon and forgive whatever Injuries Men have done us. And I can hardly tell whether any Work is more difficult, and therefore we ought the more earnestly to beg it of *God*. But yet thus far the Disease it

self is Advantageous to the Purpose, that it breaks the Heat of Men's Passion; and makes them readier to pardon.

And there is need of the good Offices of those who visit the Sick Person, to perswade him to shake off the common Opinion of a great many, who conclude that *Confession* and the *Eucharist* hasten a Man's *Death*. They should rather perswade them that there is great Hope (as indeed there is) of recovering his Health by these Works, rather than by any other; because the Indisposition of the Mind doubles the Force of the Disease and oftentimes the Illness of the Body proceeds from that of the Mind; and then another thing is, God will sooner hear the Prayers of those,

that supplicate for one who has made his Reconciliation with *him*, than for one that hath not. He is to be exhorted likewise to make use of a *Learned Priest*, who knows so to attemperate his Discourse to the Patient, that he may not either flatter him by too great Compliance, nor cast him into Despair by too great Severity; neither *break the bruised Reed*, nor *quench the smoking Flax*; *Isaiah* 42. 3. For on both Hands many err.

Neither let them rashly admit any sort of People into a Sick Man's Company, but only those by whose Conversation he may find Comfort. Those Persons are to be removed, whose Presence may renew Sinful Thoughts or Affections in the Minds of those that are

Sick, as lewd Companions and idle Gamesters, or those that have been his inveterate Enemies.

Let him not despise the *Physicians* Advice, nor yet depend too much upon it. Let his chief Hope be in *God*, who as *he* alone puts the Soul into the Body, so *he* only separates them when *he* sees fit. Sometimes the help of a Physician is to be called in, lest we seem to tempt *God*, especially in sudden Diseases which the Physicians call acute ones. Never employ many Doctors, not only for that Greek Sentence that a *Multitude of Generals destroy'd Caria*, so it often happens that a great many *Physicians* kill a *Multitude* of Sick Persons; but because frequently they are too officious, and whilst one per-

swades

swades one thing, and another another, and every one affects to shew his Skill at the Sick Man's Peril : Medicines are heaped upon Medicines, and the Patient is not at leisure to take due Care of his Soul's welfare.

Moreover, when there is greatest Danger the most effectual Remedies are to be apply'd, at which time some flatter Sick People with the Hopes of Life, tho' they are just a dying ; and many deceive themselves, relying on common and ineffectual Remedies. The *foolish Ceremonies of Popery*, as being buried in a *Monks Cowl*, or the making of a Vow to God that if he recovers, he will live according to the Rules of some *particular Order*, are not to be regarded. The Sick Man is rather to be ad-

vised, that he abstain from these kind of Vows in any Disease. It is enough if he fully resolves to amend his Life when he is in good Health, and free from Fear and Trouble ; then let him deliberate what course he will take. For foolish and unadvised Promises are an offence to God, and those are most assuredly so, which Fear extorts from an astonished Mind. The Prayer of good Men will be very useful and comfortable to a Sick Person. But the most powerful Consolation in time of *Death*, is to put our whole Trust and Confidence in *Jesus Christ*, who hath given *himself* wholly for us, who is our *Advocate* with God, continually crying out, *Come unto me, all ye that labour and are heavy laden, and*

will

will give you rest, Mat. 11. 28. Let the Sick Man hide himself in the Holes of this Rock. Let him take refuge in his Wounds, and he shall be secure from Satan. Whensoever that subtil Serpent calls him, let him always have his Eyes upon the Brazen Serpent placed upon an high Tree, to the Contemplation of which St. Paul recalls the Galatians, who for that reason had began to stumble, because they had turned their Eyes away from the Crucified Jesus, Chap. 3. 1. The venomous biting of Spirits flying in the Air shall not destroy thee, if thy Faith be kept immoveable upon that Sign of Everlasting Salvation. Christ who hanged upon the Cross, is our Triumphant Sign, a Sign of Victory and endless

Glory. He hath fought for us, he hath Overcome for us, he hath prepared a Victory for us, that the Eyes of our Faith might be intent and watchful towards him. In Battels amongst Men, that which *Alcibiades* commends in *Socrates* is of great Consequence, never to wink. But in this Battle with our Spiritual Enemy, the whole hope of Victory is in our Eyes, tho' the difference between them is great. There they always watch the Enemies Motion ; here we are deaf and blind to the devices of *Satan*, having our Eyes only fixed upon the Sign of Grace ; and having our Ears open to our Redeemer's Voice. *Satan* puts those Things into our Minds which aggravate the Wrath of God. But *Christ*

hang.

hanging on the Cross affords us an Argument of Mercy. *Satan's* advice certainly brings a Man to Despair, but *Christ* enlivens our Hopes. For Faith, as it hath Eyes, so hath it Ears too.

The *Holy Ghost* requires both Senses from the Soul when it saith, *Hearken, O Daughter, and consider, and incline thine Ear, Psal. 45. 10.* Hearken what thy Spouse Commands, and Consider what he promises ; and if it seem to be a Fiction that so great Felicity is prepared for those that trust in the *Lord Jesus*. Incline thine Ears that thou mayest believe those Things which surpass Men's Understanding, for this reason, because it is the *Lord* who hath promised, whose Mercy is equally as Incomprehensible as his Omnipotency. Of

Of this bearing another *Psalms* makes mention, I will bear what God the Lord will speak, *Isal.* 85. v. 8. Don't listen what the *Flesh* or *Satan* or *Human reason* say to thee, for they can speak nothing but *Despair*; but hear what the Lord will speak, for he speaketh *Peace* unto his People. The Church is the People of the Lord, a peculiar People, and a People of his own purchase. Be thou there, and thou shalt hear the Lord speak *Peace*, it follows, and to his Saints. Here again Man's Weakness begins to sink, crying out, O me miserable and wretched Creature! I am laden with Iniquity, what Fellowship can I have with the Saints? But he doth not say to the Saints of the Law, or of *Moses*, but to his own Saints. Those are his Saints whom he sanctified by his Son. h

Preparative to Death. 141

If thy mind be not yet fully satisfied, hear what follows, but let them not turn again to folly. Don't lay the Greatness of thy Offences too much to Heart, only repent and thou shalt hear the Lord speaking Peace within thee. 'Twas the tidings of Peace which that famous Sinful Woman heard, *thy Faith hath saved thee, go in Peace,* Luk. 7. ult. Say with David, but with an unfeigned Heart, *O Lord I have Sinned against thee.* By two Words you may turn his designed and prepared Vengeance into Mercy. Such Ears had he who said, *Sacrifice and offering thou didst not desire; but mine Ears hast thou opened,* Psal. 40. v. 6. The 13th Psalm speaks of our Eyes, *Lighten mine Eyes,* O Lord, *lest I sleep the sleep of Death; lest mine Enemy say I have*

142 *A Devout Christian's*

have prevailed against thee, v.

3. 4.

Here you see that the Victory is rather in our Eyes than in our Hands. Death Darkens the Eyes of the Body, but there is nothing for our Enemy to boast of concerning us, as long as Faith shines in our Minds, never turning aside her Eyes from *Christ Crucified*. Moreover, this is the scope of the whole Psalm, that the Contemplations of God's Mercy may strengthen the Sick, and support him in Despair. Therefore it follows *those that trouble me will rejoice when I am moved, v. 4.* That is, if I stagger in my Faith. You hear of great Danger, and therefore pray take a speedy Help, *but I trusted in thy Mercy, v. 5.*

But whence can I have
Hopes

Hopes of Mercy ? My Heart shall rejoyce in thy Salvation, I will sing unto the Lord, because he hath dealt bountifully with me, v. 6. The Salvation of God is Christ. Neither is there any other Name under Heaven given among Men, whereby we must be saved, Acts 4. 12. The Contemplation of Christ Crucified for us, is sufficient to turn our Despair into Hope, our Hope into Gladness. And he who was just nigh to Despair, said, they that trouble me will rejoyce when I am moved, now saith, my Heart shall rejoyce in thy Salvation. You have an account of the Victory, hearken next unto the Joy and Triumph, I will Sing unto the Lord, because he hath dealt Bountifully with me.

He who hath no Goods of his own to rejoyce in, let him rejoyce in the Benefits which
God

God hath freely given us his Son. If we trust in our own good Works, our Adversary will rejoice. But we fasten the holy Anchor of our Hope on the Lord Jesus, our Enemy shall perish, as the *Apostle* rejoicing, saith, If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, shall not be with him also freely give us all things. Who shall lay any thing to the charge of God's Elect? it is God that Justifieth, who is he that Condemneth, Rom. 8. v. 31, 32, 33, 34.

By this means it comes to pass that the course of things may be changed in a Moment, and he who just now seemed in a bad Condition; may gain the Victory thro' Christ; and as an Enemy who had begun to vaunt him-

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himself may be driven away and utterly defeated. *This is the Victory of Faith*, which St. John speaks of, in his 1 Ep. Chap. 5. v. 4, 5. *Whatsoever is born of God overcometh the World, and this is the Victory that overcometh the World, even our Faith; but who is he that overcometh the World, but he that believeth that Jesus is the Son of God? whom the Father would have to be the Propitiation for the Sins of Mankind? As long as a Christian Soldier stands on this Foot, altho' his Enemy may surround and assault him, he cannot overcome him.*

But in this last Engagement, the Enemy aims mightily to bring the Sick Man into Despair, which is, of all Offences, the most grievous. Therefore we must strive against

gainst it, and endeavour
 furnish a Sick Man with those
 Things which will establish
 his Hope, and confirm his
 Strength. The reciting of
 Places out of the Holy Scrip-
 tures which recommend the
 infinite Mercy of God, as that
 of the Sinful Woman ; St.
 Peter's weeping after the De-
 nial of his Master ; and God's
 Love and Mercy towards
 Men, will be useful to this
 Purpose ; and more especi-
 ally that which the Lord Je-
 sus was pleased both to do
 and to suffer for the Salvari-
 on of Mankind. Infinite are
 these kind of Places which
 afford great Comfort and
 Satisfaction to a troubled
 Mind. *

Just at this Season Satan
 heaps

* See Christian Supports, &c. by
 the Author of the Companion to the
 Altar. Price bound Six-Pence.

heaps upon Men's Minds whatsoever may extinguish the least Spark of their Faith and Hope. He sets forth the Majesty and Justice of God, which they have so often Despised and Blasphemed. He aggravates *God's long Suffering and forbearance* towards Man, which have been slighted and rejected all his Life long; making that very thing an Argument of Despair, which ought rather to cherish Hopes of Pardon. He reckons up how many Years have been ill spent, and how many Opportunities of doing good let slip. Suppose he hath done any thing well, he presents it ill by his Slanders and Cavilling. And he tempts the Faith of Man to doubt of the Authority of the Scriptures, putting into his Mind
the

the Reasons of the Philosophers, and Hereticks, and difficult Questions relating to the Creation, and Redemption of the World, the Immortality of the Soul, the Resurrection of the Body, also of *Christ*, whether he be true *God* and *Man*? of the *Sacraments*, what Power and Efficacy they are of? of the Foreknowledge and Predetermination of *God* turning all into Disbelief and Despair. To this purpose, he abuses the Testimonies of the Scripture, which he dared to do, even against our *Lord himself*, the Author of the Scriptures.

Besides the Troublesomeness of *Sickness*, the Fear of *Death*, the Horror of *Hell*, the Weakness of our *Natural Mind*, with the Dissatisfaction, which a grievous Sickness brings, are of great Advantage

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vantage to the Adversary. To this Breach our Enemy runs full butt, bringing all his Engines that he may batter down what he perceives Weakest. But as we must not offer to struggle with Sin, but from the Consideration of these Things, we must turn our Mind towards the Grace of *Christ*; so we must not stand to reason or dispute the matter with the *Devil*, but must baffle his evil Suggestions with these or the like plain Words, *Get thee behind me Satan*: 'Tis not lawful for me to doubt those Things, which the *Spirit of God* has dictated. It is enough to hold fast by Faith, what I do not comprehend by Reason.

Some inform us (not out of the sacred Writings indeed, but yet very agreeable

to what we are now speaking of) of two Men whom the *Devil* tempted concerning their Faith, when they were a Dying: The one a Philosopher, the other a poor Ignorant Christian. The first of these the *Devil* asked, what he believed? Whether *Christ* is *God* and *Man*? Whether he was born of a *Virgin*? Whether there was any Resurrection of the Dead? And he began to shew by Philosophical Reasons that those Things could not be joined together in one, between which there was no Affinity; as a Finite and Infinite, a Created and an Uncreated. That it was contrary to the Law of Nature, that a *Virgin* should conceive and bring forth without Copulation, that it is Contradictory to *Aristotle*, the Chief Philosopher,

Philosopher, that there is a return from Privation to Habit. What need many Words? The Man stumbled and fell, the *Devil* got the Victory. Now he comes to the ignorant Man, and asked him what he believed of this and that? He answered in a few Words, what the Scripture teaches. *Devil*, What doth the Scripture teach? *Man*, What I believe. *Devil*, What do you believe? *Man*, What the Scripture teaches. *Devil*, And what doth the Scripture teach; *Man*, Why what I believe. The *Tempter* being presently Overcome, went away from this Man, who was not for dispute, but had a firm and stedfast Faith.

This Answer is sufficient to repel our Treacherous Enemy. And especially in obscure and dubious Matters
it

it is of great Consequence
 As suppose an Enemy or Sa
cinian should enquire, how
 the same Numerical Essence
 can be included in Three
 Persons, how they may be
 distinguished, and the like
 difficult Questions ; let him
 answer, So as the Scripture
 teaches. If *Satan* should
 force into his Mind the
 Heinousness of his Offences
 let him turn unto God and
 say, *Turn thy Face from my*
Sins, Mat. 51. 1. and look
 upon the Face of *Jesus* thine
Anointed, Psal. 84. v. 9.
 Thy Sins are more in num
 ber than the Sands of the
 Sea-shore. *Man*, The Mer
 cy of the *Lord* is much more
 abundant. *Devil*, How
 you who are altogether Un
 righteous hope for the reward
 of Righteousness ? *Man*
Christ is my Righteousness

Devil, What shall you who are covered with nothing but Iniquity go into rest with *Peter* and *Paul*? *Man*, No, but with the *Thief* on the Cross, who heard, *To Day thou shalt be with me in Paradise*, *Luk. chap. 23. v. 43.*

Devil, From whence have you that assurance, when you have done no good Work?

Man, Because I have a Good and Bountiful Lord, a Merciful Judge, and a Gracious Advocate. *Devil*, You shall

be cast into Hell. *Man*, My Head is in Heaven. *Devil*,

You shall be Damned. *Man*,

You are a Slanderer, no

Judge, you are damned your

self, you can condemn none.

Devil. Many Legions of

Devils wait for your Soul.

Man, I should despair, had I

not a Protector who hath o-

vercome your Tyranny. De-

vil, God is unjust if he grants Eternal Life to Sinners. *Man*, he is just who keeps his Promises and I have long since appealed from his Justice to his Mercy. *Devil*, You flatter your self with vain Hopes. *Man*, Truth can not lye, it belongs to you to receive by your Promises. *Devil*, You see what you leave behind you, what you are to have you do not see. *Man*, The Things which are seen are Temporal, the Things which are not seen are Eternal, 2. Cor. 4. 18. He more than sees who stedfastly Believes. *Devil*, You go hence laden with Iniquity, destitute of all Goodness. *Man*, I will pray the Lord to deliver me from my Sins, and to Cloath me with his Righteousness. *Devil*, But God hears not Sinners, Job. 9. 31. *Man*, he heareth Penitents, and he died for Sinners. *Devil*, Your Repentance is too late. *Man*, That of the Thief was not late. *Devil*, You falsely persuade your self that you have a Merciful Lord, who Torments

with so many Evils. *Man*, he
heals them as a tender Physi-
cian. *Devil*, Why then doth he
make your *Death* so Terrible?
Man, he is the *Lord*, he can do
nothing but what is good ;
what, shall I poor Sinful Wretch
refuse to suffer what the *Lord* of
Glory hath suffered? *Devil*, It is
a dreadful thing to die. *Man*,
Blessed are the Dead which die in
the Lord, *Rev. 14. 13.* *Devil*,
But the *Death* of Sinners is the
worst of all. *Man*, He is no
longer a Sinner who confesses
himself to be a Sinner with
hopes of Mercy. *Devil*, You
leave this World. *Man*, I go
from a grievous Exile into my
own Country. *Devil*, You must
leave all these Goods. *Man*, But
much more Evils. *Devil*, You
must leave your Riches. *Man*,
They are anothers, which I
leave, my own I carry with me.
Devil, What do you carry ?
When there is nothing that is
good in you ? *Man*, This ve-
ly is my own, which the *Lord*
freely gives me. *Devil*, You

leave your Wife and Children. *Man*, They are the *Lords*, I commit them wholly to him. *Devil*, It is a cruel thing to be taken away from our most dear Friends. *Man*, In a short time they will follow me. *Devil*, You are snatched away from your best and most familiar Friends. *Man*, I hasten to those that are better.

But because this most cunning Enemy, when he cannot draw Men to Despair, doth inveigle them to put Confidence in themselves, that those whom he cannot thrust down Headlong, he may by lifting up bring to Confusion; a Sick Man is also to be fortified against this great Danger. As well as against the *Carydis* or bottomless Gulf of Despair; it is safe, the more *Satan* depresses a Man with the Conscience of his Sin, to exalt himself so much the more, in the Assurance of God's Mercy, and the mystical Fellowship with *Christ*?

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Remedy against the *Scylla* of Arrogancy, to humble himself with a due Consideration of his own Infirmary. For whosoever is strong, and exalted in *Christ*. but lowly and despicable in himself, can never be cast down by *Satan*, nor crushed by him.

Such a thing we read in the *Chronicles* of the *Ancients*, concerning *Anthony the Monk*. whom *Satan* opposed a Thousand ways, and yet could never conquer him. But on a certain time, when he had often applied all his crafty Engines and found they could do no good, he own'd himself to be overcome in these Words, *I lose all my Labour: I strive against the Stream: If I cast you down, you exalt your self, if I lift you up, you cast your self down.*

Suppose *Satan* should talk after this manner. You are worthy to sit down amongst the *Cheerubims* and *Seraphims*; let the Sick Man answer, my Worthiness is nothing but that I acknowledge my Unworthiness. *Devil*, You have prayed much, you
H 3 have

have fasted often, you have led an holy Life, you have given a bundance in Alms, to your poor and needy Brethren. *Man*, All these Things which you tell me of, agree equally to the *Pharisees*, whom our *Saviour* has rejected. If I have done any good Work, it is the *Lord's*, not mine *Devil*, But you are free from those Vices which this and that *Man* are addicted to. *Man*, Therefore I have the greater Reason to thank the *Lord*, not to please my self, for if the *Lord's* Mercy had not prevented me, and the like Temptation had overcome me, I should have done these things or much worse.

With such brief and ready Answers a Sick *Man* is to be well provided against *Satan's* evil Suggestions. The Examples of the Saints are to be recollected, and those especially who have been the most remarkable Objects of Divine Mercy; such as *David*, who heaped *Adultery* upon *Murder*, and escaped *Vengeance* with two Words; the

Ninevites, Ahab, the Prodigal Son, the Publican, whose real Honesty the Lord prefers before Pharisaical Holiness. The Woman, who tho' she had been so grievous a Sinner, yet heard from the Lord, *thy Sins be forgiven Thee*, Mat. The Adulteress heard *Go and Sin no more*, John 8. 11. St. Peter who thrice deny'd his Master, Mat. 26. ult. St. Paul who persecuted the Church of God, putting in Prison and killing those who professed the Name of the Lord Jesus, Acts 22. 4. 19. Cyprian, who of a Magician was made a Martyr; and very many others, who from Idolatry, from Blasphemy, from horrid Transgressions, thro' Faith in Christ, obtained Mercy and an everlasting Crown of Glory.

To exclude Despair, and establish Hope, the Writings of the New Testament are more effectual than the Old. And no wonder they are so. Moses affrighted the Jews by Commands, Christ hath Comforted all Men by Faith and Grace; But the sa-

cred Volumes furnish us not only with good Examples, but with many Sayings, some of which strike an awful Fear into Men, and there are others which Comfort those that are affraid. This is the main scope of all the Phrophetical Books, to amplify God's Vengeance towards those that swerve from him, and again to enlarge his Mercy towards those that turn unto him by Repentance.

Both these Remedies are Wholesome if they be well and seasonably apply'd. Those which terrifie are to be administred to Persons of Healthful Bodies, but evil Minds ; to the Insolent, to those that are intoxicated with the Prosperity of this Life, and stupified or cast into a dead Sleep with the Pleasures of this World, that by this means, as by the taking of *Hellebore*, they may be brought to their right Understanding, or as by taking of *Colewort*, they may be induced to a sober Mind, or else be rowz'd by loud Hollowing, and Twiches.

Those

Those other Places that extend hopes of Pardon, are to be administred to the Timorous and Fearful, especially in danger of *Death*. Altho' neither are those to be possessed with such Fear as excludes all hope of Pardon; nor are these to be deceived and flattered with smooth Words and Delusions. It is one thing to correct, another to discourage, one thing to comfort, another to flatter.

Therefore it is of great Moment, what kind of People visit the Sick; it is fit that they should have divers Places of Scripture ready at Hand, which being either read or said by Heart, may support them; some short Prayers discreetly compos'd will be very suitable for this Occasion. For some very indifferent ones which were made by illiterate Persons are often recommended by ignorant People to the use of the Sick.

The most effectual Comfort of all, is, that the Sick Man be advised to excite his Faith and
H 5 Charity

Charity towards God and his Neighbour, as much as he is able, freely and from his Heart to forgive all those who have offended him, and to suffer with Patience, and for the sake of *Jesus Christ*, all the Pains of his Sickness, and *Death* it self, and to resign himself in every thing to God's holy Will and Pleasure, reckoning that he will not pass Sentence twice against him; and that *Christ* hath made Atone-ment for our Transgressions upon the Cross. From these Fountains, and especially that of his Blood, let him beg Remission of his Sins. So that trusting nothing in himself, and putting his whole Confidence in the Mercy of God, and in the Merits of *Jesus Christ*; he may, with a Religious Faith and Heart, say these Words, *Lord, Into thine Hands I commend my Spirit, v. 23. 46.* It is no Presumption for a Sinner, and infirm Person to make use of the Words of his Lord and Master. For therefore our Head speaks them in himself, that

that we, who are his Members, may imitate him. But if any one desires to have an Example from the Saints, let him say with *St. Stephen*, *O Lord Jesus receive my Spirit, Acts 7. 59.*

Examples are of great Efficacy to cheer Men's Minds, for they represent to us, just as it were in a Glass, what ought to be done, and what ought not. And because in outward things we are more ready to be influenced by what we see, than what we barely hear, it is very useful to be present with dying Persons, that whatsoever we see detestable in them we may avoid it, and whatsoever good and pious, we may imitate it. For at that Instant it appears, what *Faith* and *Conscience* every one hath. But there can be none more compleat and perfect Example than that which our *Lord* hath shew'd us in *himself*. For when his last Hour was come, he fortified his Disciples with the Food of his *Holy Body* and *Blood*, against the Storm of Temptation then at Hand,

Hand, thereby admonishing us that as often as we fall into Calamity or a Disease which threatens *Death* ; we should forthwith cleanse our Affections by Confession, even as the *Lord* washed his Disciples Feet. We should presently with due Reverence, receive the *Body* and *Blood* of the *Lord*, which Food will make our Souls strong, and invincible against our Spiritual Enemy.

The *Lord* made no Will, but his fiery Word was instead of his Will and Testament, which St. *John* urges more Vehemently, and the Institution of the Sacrament of the *Eucharist* is for a Remembrance of his *Death*. These Words also from the Cross looked something like a Will, *Woman behold thy Son* ; and to the Disciple, *behold thy Mother*. *John* 19. 26, 27 As to secular Matters therefore we must be brief, but as to the Things relating to *Faith* and *Charity* more Copious. The Words of Persons when they are dying, are

wont

wont to be caught at greedily, and to make great Impression upon the Minds of the Hearers; either because no Man is thought to dissemble at that Instant, or because, whilst the Soul begins to be separated from the Body which it is burthened with, it often gives a token of that Liberty and Knowledge to which it is approaching.

But let us return to the Example of our *Redeemer*; after the *Mystical Supper*, he departed from the *House* into the *Garden*, and having Commanded his other Disciples to tarry there, he only took a part with himself, *Peter* and *John* and *James*, the *Sons of Zebedee*, *Mat. 26. 36.* that he might have the same Witnesses of his human Infirmary, as he had of his *Transfiguration* in the Mount of Glory. To these he confessed his bitter Sorrows of Mind, more grievous very often than *Death* it self. Having Commanded these to *watch and pray*, *v. 41.* He went aside again to Prayer. There is an hidden My-

Mystery in the *Lord's* Bodily withdrawing.

He that prepares himself to die, let him give no heed to either Civil or Domestick Affairs. Let him cast away the Care of the Common-wealth : Let him quite shake off all Solitude about his Possessions. His Wife and Children are to be Com-mended to the *Lord*, and all Dependance on Relations and Friends cast off. Let him not harbour his most intimate and dearest Companions in his Bosom. He ought to be by himself alone, who is minded, without any Interruption, then to Con-verse with his *Heavenly Father*, when his last and greatest Temp-tations assault him. Thus he warns those that *sleep to Watch and pray, that they enter not into Temptation. v. 41. He enters into Temptation, who yields himself into the Power of the Tempter ; Temptation indeed at the first sets upon those that watch and pray, but it presently passeth a-way again. That which our*

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Lord told his Three Disciples he said to all of us.

They *slept* and therefore fell into Temptation, *Mat. 26. v. 40.* St. Peter the most Valiant of the Twelve, deny'd his Master. *v. 70, 72, 74.* The others ran away for fear, being ready even to have forsworn him, had they been in the same danger.

The Weakness of Men is overcome in Tryal of *Death*, unless they do instantly, and with pure Affection, and with a stedfast Faith implore the aid of him who alone Quickens the Dead.

Further, our Redeemer hath vouchsafed to shew us by his own Example, after what manner we must pray in that Condition, *He kneeled down. Luk. 22. 41.* Neither was that all, *He fell down on his Face, Mat. 26. 39.* From the Earth he cry'd to his Father with so strong a Voice, that he was heard by the Three Disciples who were a Stones cast off him, *Luk. 22. 41.* and heavy with sleep, *Mat. 26. 43.* He returned to Prayers twice. He repeated

peated the same Words thrice;
Not as I will, but as thou wilt, v.
 39. He bends his Knees, who
 wholly Submits himself to God's
 Will and Pleasure.

He falls down on his Face,
 who finds fault with himself, and
 wholly mistrusts his own Strength
 and Well-doings, and expects no
 Consolation but from God's Mer-
 cy. Neither must we presently
 despair if Consolation be defer-
 red, we must return again and a-
 gain to fervent hearty Prayer.
 For if we Practice Spiritually
 what the *Lord* performed Bodily,
 he will send his Holy Angels to
 wipe away the bloody Sweat
 from our Eyes, he will either
 deliver us from Danger, or grant
 us the Strength of his Spirit to
 enable us to suffer *Death* with
 the greater Constancy.

Lastly, let us go up to the
 Cross with our *Lord* Naked, se-
 parate from all Earthly Affecti-
 ons, advanced towards the Love
 of the Heavenly Life, that we
 may say with St. Paul, *the World*
is Crucified unto me, and I to the
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Preparative to Death. 169

*World, Gal. 6. 14. And then fast-
ned with these Nails, Faith, Hope,
and Charity, let us always per-
severe in them, fighting Victo-
riously with the Devil, till ha-
ving overcome him, we pass into
everlasting Rest, thro' the Me-
rits and Grace of our Lord Jesus
Christ, to whom with the Father
and the Holy Ghost, be Praise
and Glory, for ever and ever.
Amen.*

PRI-

PRIVATE DEVOTIONS.

Directions for the Morning.

As soon as you awake in the Morning, dedicate your self to Almighty God in this short Prayer.

O God, I thank thee for all thy undeserved Mercies bestowed upon me, especially for thy particular Providence over me the last Night ; as thou hast brought me safely to the beginning of this Day, so I beseech Thee to protect me in it, and guide me through it. I commend my self, Soul and Body, all that I have, and all that I undertake into the Hands of thy most gracious Providence and Protection ; beseeching Thee to keep both me and mine from all Sin and Danger, and to bless my honest Endeavours in

in that lawful Station wherein thou hast placed me.

As soon as you are drest, it is advisable to retire into some private Apartment, and to spend some little Portion of time in examining your Conscience, and in reading attentively some part either of the Holy Scriptures; or of some good Books; which may help to teach and stir you up to your Duty: And when you have done this, Address your self to God in the following Prayer.

MORNING PRAYER.

From Bishop Duppa.

LO Eternal God, my Maker and Redeemer; I adore and bless thy holy Name, that thou hast, with such admirable Patience, not only suffered me to live to this Hour, but withal hast multiplied, thy daily Blessings upon me (especially thy Preservation of me the Night past) even then when I, by my Sinful Life, have most unkindly and treacherously

rously rebelled against Thee.

But who knows, O *Merciful Lord*, how soon thy blessed Patience may end? Or how speedily thou may'st call me to a sad account for all my former Days so Miserably Mispent?

For O! how many are they on whom the Morning Sun hath shined, that have not lived to see it Set? And how know I, but this may be my last Day too? The only Day which thou, O *God*, hast left me to *set my Soul in Order*, and to prepare for my last End?

O my *dear Lord*, suffer me not then to neglect this blessed Season, but by an hearty Repentance speedily, turn me this Morning, this Instant cause me to return unto Thee, that how soon soever thou shalt call me to my Transmigration from this Life, my Accounts may be found audited, my Sins cancelled, and my Soul acquitted, by the *Blood of that Lamb, that takes away the Sins of the World*.

If thou pleasest to add more
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Days to my Life, give me Grace to consecrate them unto thy Service, and to redeem the Time which I cannot recal, and keep me ever under the Wings of thy Protection, that neither Sin nor Danger may approach to hurt me.

Grant this, O my God, for his sake that vouchsafed to die for me, thy only Son *Jesus Christ the Righteous.* Amen.

From the Liturgy.

II. O Lord our Heavenly Father Almighty and Everlasting God, who hast safely brought me to the beginning of this Day, defend me in the same with thy mighty Power, and grant that this Day I fall into no Sin, neither run into any kind of Danger, but that all my Thoughts, Words and Actions, may be prevented by thy most Gracious Favour, and further'd by thy continual and ready Help, and ordered by thy over-ruling Governance; that whatever I shall speak, think, or do, may be always Righteous and Acceptable
in

in thy Sight. Hear me, I humbly intreat Thee, O Father, for *Jefus Christ's Sake. Amen.*

III. *Almighty and Everliving God*, who by thy holy Apostle hast taught me to make Prayers and Supplication, and to give Thanks for all Men; I humbly beseech Thee most Mercifully to receive this my Prayer, which I offer unto thy Divine Majesty, beseeching Thee to inspire continually the Universal Church with the Spirit of Truth, Unity and Concord: And grant that all they that do confess thy Holy Name, may agree in the Truth of thy Holy Word, and live in Unity and Godly Love, I beseech Thee also to save and defend all Christian Kings, Princes and Governours, and especially thy Servant ANNE our QUEEN, that under *Her* we may be Godly and quietly governed; and grant unto *Her* whole Council, and to all that are put in Authority under *Her*, that they may truly and indifferently Minister Justice, to the Punishment of Wick-

Wickedness and Vice, and to the maintenance of thy true Religion and Virtue. Give Grace, O Heavenly Father, to all Bishops and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly Administer thy Holy Sacraments : and to all thy People give thy Heavenly Grace, and especially to *all my Relations, Friends,* Here name thy and *Benefactors;* San- nearest Relati-
ctifie 'em with thy ons and kindest Friends.
Grace, preserve 'em with thy Providence, guard them from all Evil by the Custody of Angels, direct them in the ways of Peace and holy Religion by the conduct of thy holy Spirit, and consign them all with the Participation of thy Blessings and Graces in this World, with healthful Bodies, with good Understandings, and sanctified Spirits, to a full Fruition of thy Glories in the World to come. And I most humbly beseech Thee of thy Goodness, O Lord, to Comfort and Succour all them

them who in this Transitory Life are in Trou-

* Here name those in Sicknels or Trouble, that desire thy Prayers.

Need, Sicknels, or any other Ad-

versity. [* Especially]

O Lord, I give Thee humble and hearty Thanks for all thy great Mercies both Temporal and Spiritual bestow'd upon me, for my Creation, Redemption, Sanctification and Preservation; for the means of Grace, and Hopes of Glory, for all thy Saints and Servants, holy Men, and holy Women, departed this Life in thy Faith and Fear; beseeching Thee to give me Grace so to follow their good Examples, that with them I may be Partaker of thy Heavenly Kingdom.

I bless thy holy Name for thy particular Providence over me and mine, the last Night; and since thou hast brought me to the beginning of this Day, grant that I may spend it in thy Fear and Service, walking before Thee in Holiness and Right-

outlined

ness, this and all the Days
of my Life, thro' *Jesus Christ*
our Lord, to whom with Thee
and the *Holy Ghost* be all Honour
and Glory, World without End.
Amen.

*Our Father which art in Hea-
ven, &c.*

From Bishop Taylor.

IV. Now in all Tribulation
and Anguish of Spirit, in all
Dangers, both of Soul and Bo-
dy, in Prosperity and Adversity,
in the Hour of Death, and the
Day of Judgment, *Holy* and most
Blessed Jesus, have Mercy upon
me, save and deliver me, and all
faithful People. *Amen.*

Note, *The Lord's Prayer is never
to be omitted. The foregoing
Prayers, may be used by a Fam-
ily, if you alter the Number, say-
ing, We for I; and Us for
Me, &c.*

PRAYERS at NOON.

From Bishop Patrick.

I Prostrate myself before Thee;
O Lord of Heaven and
Earth;

Earth. in all Humility of Soul and Body, I Acknowledge my dependance upon Thee. and thy constant Care and Providence over me ever since I was born ; particularly this Day, in keeping me hitherto from many Dangers, and providing for me many good Things ; as well for the Comfort and Pleasure, as for the necessary Support of this present Life. Especially I thank Thee for thy exceeding great Love in the *Lord Jesus*, through whom thou hast given me good hope of better Enjoyments in the Life to come, by following that blessed Example which he hath set us of all well-doing and contented suffering.

It is all reason, O *Lord*, that I should Love Thee, and entirely trust in Thee. and most willingly serve and obey Thee. Accordingly, I here again dedicate my self, both Soul and Body to Thee. I vow my self over to thy Service, I hope still in thy great Mercies, which have been so tender and so Abundant towards

me. I depend upon Thee, for what thou seest to be profitable for me. I refer my self absolutely to thy wise Will, resolving to rest contented and satisfied in that Condition wherein thou placest me. I believe thou orderest all Things in Heaven and in Earth, and takest the greatest Care of those that wait upon Thee, and commit themselves unto Thee ; as now I do in Confidence of thy Goodness and Submission to thy Pleasure.

Especially I rely upon Thee for thy holy Spirit, to preserve in me these holy Purposes, and inspire me continually with good Thoughts, and stir up in me Heavenly Affections and increase and strengthen my Faith and Hope in Thee, and assist my Endeavours to do according to my Pious Resolutions.

Blessed be thy great Goodness, for what I have felt already ; I thank Thee for thy many Illuminations from above ; for thy Grace so early preventing me ; for the Assistance and Further-

therance thou hast given me, and the happy Opportunities I have met withal, of improving my self in true Wisdom and Godliness. It is the earnest desire of my Soul to grow more in both, and to be made perfectly like to my *blessed Lord and Saviour*: by whom all Honour and Glory be given to Thee. O *Father Almighty*, World without End. *Amen.*

Our Father which art in Heaven, hallowed be thy Name, &c.

From the Liturgy.

II. *God the Father, God the Son, God the Holy Ghost*, bless, preserve, and keep me: the *Lord* mercifully with his Favour look upon me, and so fill me with all Spiritual Benediction and Grace; that I may so live in this Life, that in the World to come I may have Life Everlasting. *Amen.*

Directions for the Evening.

Before you betake your self to rest, recollect the several Transactions of the Day past, giving God the Glory of what you have done well,
and

and imploring his Forgiveness for what you have done amiss, together with his Grace and Assistance to enable you to do better for the time to come. Read some part of the Scriptures, as in the Morning, and then say the following Prayers.

EVENING PRAYERS.

I. **O** Lord, I beseech Thee Mercifully to hear my Prayers, and spare both me and all those that confess their Sins unto Thee; that they whose Consciences by Sin are accused, by thy Merciful Pardon may be absolved, through *Christ* our Lord. Amen.

From Dr. Hammond.

II. **O** Eternal Lord God, who hast Created the World and all Time, and who hast made my Days as it were a Span long, and mine Age as nothing in respect of Thee: Teach me to number my Days, that I may apply my Heart to thy Heavenly Wisdom, and may so careful-

Iy employ that short time which thou hast appointed me to spend here, so make up my reckoning before thou callest me from hence, that I may then give such an Account of the Talents wherewith thou hast intrusted me, that I may receive that Joyful Sentence: *Well done good and faithful Servant, enter thou into the Joy of thy Lord.* Blessed be thy holy Name, O Lord my God, who hast shewed me the Light of thy Countenance, and caused me to see thy Goodness in the Land of the Living, who hast preserved me in all my ways, and delivered me from many Evils and Dangers.

O Lord forsake me not in the vanishing of my Days, but still continue the Protection of thy gracious Hand upon me ; be thou my Light and Defence, my Guide and Guard, through the Valley of Misery and Tears, and the Shadow of Death, to that holy Hill, where thine Honour and our Rest dwelleth. Give me Grace to remember the Days of

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of Darkness, that I may be ready, and provided, whensoever thou shalt call me to Judgment, and whether I live or die (this Night) I recommend my self to thy Mercy and Goodness; beseeching Thee to receive me under thy Wings, where I may rest secure from all Evil; and to preserve my Soul in perpetual Peace and Safety. Grant that I may be provided with Oil in my Lamp, and ready to enter in with the wise Virgins, whensoever the Bridegroom shall come, and may receive a blessing among those which watch and wait for thy coming; So come Lord Jesus, come quickly. Amen.

From the Liturgy.

III. Lighten my darkness I beseech Thee, O Lord, and by thy great Mercy defend me from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour Jesus Christ. Amen.

From the Whole Duty of Man.

IV. O Blessed Lord whose Mercy is over all thy Works, I beseech Thee to have Mercy upon all

Men, and grant that the precious Ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightning Grace to those that are in Darkness, and thy converting Grace to those that are in Sin; look with thy tenderest Compassions upon the *Universal Church*. O be favourable and gracious unto *Sion*, build thou the Walls of *Jerusalem*: Unite all those that profess thy Name to Thee, by Purity, and Holiness; and to each other by Brotherly Love. Have Mercy on this desolate Church and Sinful Nation; thou hast moved the Land, and divided it, heal the Sores thereof for it shaketh; make us so truly to repent of those Sins which have provoked thy Judgments, that thou also mayest turn and repent and leave a Blessing behind Thee. Bless those whom thou hast appointed our Governours, whether in Church or State; so rule their Hearts, and strengthen their Hands, that they may neither want Will nor Pow-

er to punish Wickedness and Vice, and to maintain God's true Religion and Vertue. Have pity, O Lord, on all that are in Affliction; be a Father to the Fatherless, and plead

the Cause of the Widow, comfort the Feeble Minded, Here recommend those who have desired thy Prayers.

support the Weak, heal the Sick, relieve the Needy, defend the Oppressed, and Administer to every one according to their several Necessities; Let thy Blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary, either to their Bodies or their Souls. Reward all those that have done me good, and par-

Here name thy nearest Relations.
don all those that have done on-
wished me Evil, and work in
them and me all that good which
may make us acceptable in thy
Sight.

And now, O Lord, I desire to
bless and praise Thee for all the
Spiritual and Temporal Bless-
ings I enjoy in this Life, for my

Creation, Redemption, Sanctification and Preservation ; for thy Restraining, Inciting, and Assisting Grace ; for my Health, Friends, Food and Raiment ; for my Peace, Plenty, and Prosperity ; for the continuance of my Sense and Reason ; for all the Comforts, as well as the Necessaries of this Life ; for those continual Protections of thy Hand, by which I and mine are kept from Dangers, and those

Here reflect on thy great Deliverances (especially --) thou hast often afforded out of such as have befallen me, and for that Mercy of thine whereby thou hast sweetened and allayed those Troubles thou hast not seen fit wholly to remove. The Sins of this Day thou hast not repaid, as justly thou mightest, by sweeping me away with a swift Destruction ; but hast spared and preserved me according to the Greatness of thy Mercy. What shall I render unto the Lord for all these

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Benefits he hath done unto me ?
Lord, let this Goodness of thine
lead me to Repentance and grant
that I may not only shew forth
thy Praise with my Lips, but in
the Obedience of my Life, that
so these Blessings here may be
an earnest of those richer Blessings
thou hast prepar'd for those
that Love Thee, and that for
his sake, whom thou hast made
the Author of Eternal Salvation
to all that obey him, even *Jesus Christ*. Amen.

From Archbishop Laud.

V. The Peace of God which
passeth all Understanding, the
Blessing of God Almighty, the Father,
the Son, and the Holy Ghost ;
The Virtue of Christ's blessed
Cross, be with me both now and
evermore. Amen.

*While you are undressing your self
consider the approach of your latter
End, and let the sight of your
Bed put you in mind of your Winding
Sheet and Grave. When you
are in Bed before you Compose
your self to Rest, say ;*

From

From the Whole Duty of Man.

O Blessed Lord, the Keeper of Israel, that neither sleepest, nor sleepest, be pleased in thy Mercy, to watch over me this Night; Keep me by thy Grace, from all Works of darkness and defend me by thy Power from all Dangers, grant me moderate and refreshing Sleep, such as may fit me for the Duties of the Day following. And, Lord, make me ever mindful of that Time when I shall lye down in the Dust; And because I know neither the Day nor the Hour of my Master's coming, grant me Grace that I may be always ready, that I may never live in such a State as I shall Fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, so that Living and Dying, I may be thine, thro' Jesus Christ. Amen.

*When you close your Eyes to sleep say;
From Bishop Taylor.*

Grant, O Lord, that I may never sleep in Sin, or Death Eternal,
but

but that I may have my part in the *First Resurrection*, and that the *Second Death* may not prevail over me. *Amen.*

O Lord, unto thy Gracious Mercy and Protection I commit my Soul and Body. O God the Father, bless me and keep me. O God the Son, make thy Face to shine upon me, and be gracious unto me. O God the Holy Ghost, lift up thy Countenance upon me, and give me thy Peace this Night, henceforth, and for evermore.

If you awake in the Night, say this Excellent Prayer against sudden Death.

From Mr. Kettlewel.

Lord, they who have led the best Lives are desirous of some time to prepare for their *Death*. But my Life has abounded in Sins and Frailties, which make me stand in much greater need thereof. Snatch me not away therefore to give up my Accounts by the surprize of a *sudden Death*, but deliver me from an unprepared

ed

ed Heart, and an unexpected End.

As I Sin daily, O God, let me repent daily, and stand always upon my watch, that I may be ready for Thee, whensoever thou callest me : But give me time and leisure, if it may please Thee, to put my Spirit in the best order I can for leaving this World, and appearing before Thee, and taking my leave of all decently ; that, with more Satisfaction to my Friends, and with more Settlement of Mind and Comfort to my self, I may yield it up into the Hands of thy Mercy, thro' Jesus Christ my Lord and Saviour. Amen.

This Prayer may be said at any time when there is Opportunity to retire.

Directions for the SICK.

Whenever you begin to be Sick, call in the Assistance of your Spiritual Guides. Sending for the Elders of the Church that they may pray over you. Jam. 5. 4. And assist and comfort you by Words spoken in their due Season,

and

and Administer to you the Word and the Benefit of Absolution, and the holy Communion, resolving and assisting you in all Things, that may be needful for the finishing of your Repentance, the support of your Spirit, and the Peace of your Conscience.

PRAYERS to be used by a
SICK PERSON.

I. **O** Almighty, Everlasting God, Maker of Mankind, who dost correct those whom thou dost Love, and Chastise every one whom thou dost receive, I beseech Thee to have Mercy upon me thy Servant visited with thine Hand ; and to grant that I may take my Sickness patiently, and recover my Bodily Health (if it be thy Gracious Will ;) and whensoever my Soul shall depart from my Body, it may be. without Spot, presented unto Thee, thro' Jesus Christ our Lord. Amen.

From Bishop Ken.

II. Give me thy Servant, O
Lord,

Lord, Patience in my Sorrows, Comfort in my Sickness, and restore me to Health if it seem good to Thee. And however thou shalt determine concerning me in this Affair, yet make my Repentance perfect, and my Faith strong, and my Hope stedfast, and my Passage safe; that when thou shalt call my Soul from this Prison of the Body, it may enter into the rest of the Sons of God, and the Bosom of Blessedness, and be with the *Holy Jesus*. Amen.

III. *Lord*, thou knowest all the Necessities of me thy Sinful Servant, O fortifie my Soul with Spiritual Joys, and perfect Resignation, and take from me all inordinate Affections to this World; and enlarge my Heart with desire of being with Thee, and of Freedom from Sin, and of the Fruition of God.

IV. *Lord*, impute not unto me the Follies of my Youth, nor any of the Errors or Miscarriages of my elder Years, but strengthen me in my Weakness, and carry

me safely thro' all my Afflictions. Let not my Faith waver, nor my Hope fail, nor my Charity be disordered. Let me die in Peace, and rest in Hope, and rise in Glory. *Amen.*

V. I know, O my God, thou sendest this Sickness for my Good, even to humble and reform me : O grant it may work that saving effect in me.

VI. Lord create in me a true penitent Sorrow for all my Sins past, a stedfast Faith in Thee, and sincere Resolutions of Amendment for the time to come.

Deliver me from all Frowardness and Impatience, and give me an entire Resignation to thy Divine Will. O suffer not the Disease to take away my Senses, and do thou continually supply my Thoughts with holy Ejaculations. Lord, bless all Means that are used for my Recovery, and restore me to my Health in thy good time ; but if otherwise thou hast appointed for me, *thy will be done.*

From

From Bishop Coullins.

VII. O Sweet *Jesus*, I desire neither Life nor Death, but thy most holy Will; thou art the thing, O *Lord*, that I long for, be it unto me according to thy good Pleasure. If it be thy Will to have me die, receive my Soul, and grant that in the end with Thee I may receive everlasting Rest; if it be thy Will to have me live any longer upon Earth, give me Grace to amend the rest of my Life, and with good Works to Glorifie thy holy Name, who with the *Father* and the *Holy Ghost* liveth and reigneth ever One God, World without End. *Amen.*

A PRAYER upon taking Physick.

From Bishop Taylor.

VIII. O most blessed *Jesus*, who art the great *Physician* of our Souls, and the Sun of Righteousness, arising with healing in thy Wings; and who disposest every accident to the Honour of thy *Father*, and to the Good and Comfort of them that love and serve Thee,

be

be pleased to bless the Ministry of thy Servant in order to my Health, prosper the Medicines, and dispose the chance of my Sickness, that I may feel the blessing and loving kindness of the Lord, in the ease of my Pain, and Restitution of my Health, that I being restored to the Society of the Living, and to thy solemn Assemblies, may praise Thee and thy Goodness here in thy Courts, and hereafter in thy Eternal Temple for ever and ever. *Amen.*

P R A Y E R S *for a Sick Child.*

From the Publick Liturgy.

I. O Almighty God and most Merciful Father, to whom alone belong the Issues of Life and Death ! Look down from Heaven, we humbly beseech Thee, with the Eyes of Mercy upon this Child now lying upon the Bed of Sickness. Visit Him [or Her] O Lord, with thy Salvation ; Deliver him in thy good appointed time from his Bodily pain, and save his Soul for thy Mercies sake ; that if it shall be
thy

thy good Pleasure to prolong *his* Days here on Earth, *he* may live to Thee, and be an Instrument of thy Glory, by serving Thee faithfully, and doing good in *his* Generation; or else receive *him* into those Heavenly Habitations, where the Souls of them that sleep in the *Lord Jesus* enjoy perpetual Rest and Felicity. Grant this, O *Lord*, for thy Mercies sake in the same thy *Son* our *Lord Jesus Christ*, who liveth and reigneth with Thee and the *Holy Ghost*, ever One God, World without End. *Amen.*

From Mr. Kettlewel.

II. *Lord*, pity the Troubles and Weakness of this poor Child, and pity our Sorrows who are afflicted with it and for it. Ease it of its Pains, and Strengthen it when it lies Struggling for Life: And raise it up again, if it may please Thee, to grow in Years and Stature, and in Wisdom, and thy Fear, and thereby to Comfort us, and Glorifie Thee.

We believe, O *Almighty Father*, that thou knowest best what

what is fit both for it and us and will do what is best for both. And therefore we leave it to Thee to dispose of as thou pleasest. But whether it be to Life or Death, let it be thine in both; and either preserve it to be thy true and faithful Servant here on Earth, or take it to the Blessedness of thy Children in the Kingdom of Heaven, thro' our Lord and Saviour Jesus Christ. Amen.

A Thanksgiving for its Recovery.

From Mr. Kettlewel.

Blessed be thy Name, O Father of Mercies; for that thou hast heard us concerning this Child, and raised *him* [or *her*] up for thy Service and our Comfort.

And Lord, fill *his* Heart with Grace as thou hast done ours with Joy. Let Wisdom and Goodness still grow up with *him*, and as fast as *he* [or *she*] grows capable thereof, make *him* willing and careful to Honour and obey Thee. Let not Company corrupt *him*, nor youthful Lusts, as they come on, prevail against
him

his Soul. But as now thou art the Preserver of *his* Life, be ever henceforward the Keeper of *his* Innocence; that whensoever thou shalt call *him* again in thy due time to meet *Death*, he may have Comfort in the Remembrance of a Godly and Well-spent Life, and sweetly fall asleep in thy Peace thro' the Merits of *Jesus Christ* our Lord. Amen.

Our Father which art, &c.

Let the Sick Person add these Prayers to the Morning, Noon and Evening Devotions; for larger helps have recourse to Bishop Taylor's *Holy Living and Dying*; Bishop Andrews's *Rules for Visitation of the Sick*; Dr. Isham's *daily Office for the Sick*; Mr. Kettlewell's *Death made Comfortable*; Dr. Stanhope's *Additional Prayers and Meditations to Tho. a Kempis*; and Dr. Ashton's *Method of Devotion for the Sick and Dying*. But more especially look into the *Christian Supports, under the Troubles of this World*, &c. The Second Edition by the Author of the Com-

panion to the Altar. Price bound Six Pence.

When the Sick Person is at the point of Departure, let the Minister be sent for to recommend his Soul to God in that excellent commendatory Prayer for one at the point of Departure in the Church's Offices for Visitation of the Sick

If no Minister can be had, then let the Relations or By standers use the following Prayers.

From Bishop Andrews.

I. Lord now lettest thou thy Servant depart in Peace. Into thy Hands, O Lord, we commend his [or her] Spirit, for thou hast Redeemed it, O Lord thou God of Truth. Bring his Soul out of Prison, that it may, praise Thee, O deliver him from this Body of Death. Say unto his Soul, I am thy Salvation. Say unto him, to Day shalt thou be with me in Paradise. Let him now feel the Salvation of Jesus, let him now feel the Anointing of Christ.

Guide thou him through the Valley and Shadow of Death,
Let

Let *him* see the Goodness of the Lord in the Land of the Living. O Lord command *his* Spirit to be receiv'd up to Thee in Peace.

Lord *Jesus*, receive *his* Spirit; and open to *him* the Gates of Everlasting Glory.

Let thy good Spirit conduct *him* into the Land of Righteousness, into thy holy Hill, and Heavenly Kingdom.

Send thine Angels to meet *him* and bring *him* into *Abraham's* Bosom. Place *him* in the Habitation of Light and Peace, of Joy and Gladness.

Receive *him* into the Arms of thy Mercy, and give *him* an Inheritance with thy Saints in Light.

There let *him* be with thy Elect Angels, thy blessed Saints departed, thy holy Prophets and Glorious Apostles, in all Joy, Glory and Felicity, and Happiness, for ever. Amen.

Come, Lord *Jesus*, Come quickly, O Lord most Holy, O God most Mighty, O Holy and Merciful Saviour, thou most worth Judge

Eter-

Eternal, suffer *him* not, at this
his last Minute, for any Pains of
Death to fall from Thee. *Amen.*

*Or this may be added if there be
Time, before the Dying Person
Departs.*

O Lord our God, most Good
and Merciful. Thou art the
God of the Spirits of all Flesh.
In thy Hand is the Soul of every
Living thing, and the Breath of
all Mankind. O keep the Soul
of this thy Servant, which is now
departing, together with *his* [or
her] Breath; and let it be so safe
in thy gracious Custody, as no
kind of harm may happen to it,
Thou that searchest the Heart.
Thou knowest *his* Infirmities, and thoroughly
understandest both *his* Wants
and Dangers. Help *him*, O God,
and that instantly, and abundantly
in Proportion to them all.
Let thy Spirit be with *him*, and
thy Graces in *him*, and thy Com-
forts upon *him*, in such excellent
Measures; as that Satan may see
it is in vain to tempt *him*, and
be affraid to come near *him*.

Compose *his* Mind, abate *his* Miseries, and strengthen *him* to endure the Troubles thou shalt inflict. Perfect *his* Repentance that thou may'st give *him* Pardon; and grant *him* thy Favour and full Assurance of it. Guard *him* by thine Angels, Guide *him* by thy Council, and let nothing be wanting either to *his* present Peace, or *his* future Blessedness. Let *him* abide in Communion with Thee, and thy Church; and as he walks through the Valley and Shadow of Death, let him neither Fear, nor follow any thing that is Evil. But now the Hour is come, that *his* Body must die; Lord Jesus receive *his* Spirit. To Thee we commend it, whose Blood redeem'd it; receive it good Lord, receive it we beseech Thee; even into thy Father's Presence, where is fulness of Joy, and assign it a Place at his Right Hand, where there are Pleasures for evermore.

Thou, O God, art our Hope and Strength, and a very present Help in Trouble; thou hast never

fail'd

fail'd them that seek Thee. But whilst we are speaking, thou hast promised to hear; and before we call, thou hast promised to answer; and thou hast said, thou keepest thy Promise for ever. Hear us, *Lord*, and graciously answer us; even for thy own Promise sake, and for thy Dear Son our Saviour's sake; who hath commanded us to pray in his Name, and hath taught us to pray in these Words;
Our Father which art in Heaven, &c.

A PRAYER to be used by a private Person, or a Family, where one is Dead in it, which may be said at the end of Morning, Noon, and Evening Prayer; till the Body of the deceased Person be interr'd.

Most just art thou, O God, in all thy Dealings with us; and our Punishment is less than our Iniquities deserve. And therefore we desire to submit with Humility and Patience to this sad Dispensation of thy Divine Providence. Be pleased so to sanctifie it to us, that at the breach thou

hast made in this Family, thy Grace and Mercy may abundantly enter, and flow in upon *us*. Thy Property it is to bring Good out of Evil: O turn that Evil which is now befallen *us*, to the Good and Benefit of every one of *us*. That so we may be able to say, from happy Experience, *that the House of Mourning is better than the House of Feasting*; while the Death of our Friend (through thy Blessing) shall conduce and Minister to our Spiritual advantage.

Let the sight of *his* [or *her*] Change make us the more mindful of our own, and the Sense of our Loss make us cleave the more closely to Thee our God. Let the *Remembrance* of *his* Virtues, make us follow *his* Example. And the hope we have of *his* being Blessed, cause us to press with the more earnestness towards the Mark for the prize of the high Calling of God in *Christ Jesus*.

If our Sins, O Lord, (as we have reason to fear) were the

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occasion of this thy heavy Stroke:
O let it awaken us to true Repentance, and make us henceforth so watchful over our ways, as that we may presumptuously *Sin no more, lest worse things yet should come unto us.* But let the Death of thy Servant, strike us with a most lively Sense of our Mortality. With such a Sense of it, as may cause us so thoroughly to die to Sin, and live to Grace; as that when we die to Nature, we may depart in Peace and hope of Glory.

We evidently see before our Eyes, that *Death is the end of all Men*; O let us that are living, lay it to Heart; so lay it to Heart as to despise the World, to abhor all Evil, to delight in thy Word, to study thy Will, to observe thy Law, to seek thy Love, and to take the best Course, and all possible Care to promote thy Honour, and our own and others Happiness and Salvation, that so when we go the way of all the Earth, we may have thy Presence go along with us, and give us rest Eternal in Heaven. And

And regard, O *Christ*, the important Desires of those thy Servants, who long for thy appearing, and Night and Day with restless Supplications, Sighs and Tears, do humbly and heartily pray and sue for it. Hear them we intreat Thee, and according to thy last most gracious promise to thy militant Church. *Come Lord Jesus, come quickly;* that so we, with all thy holy Ones, may together be glorified both in Soul and Body, and enjoy a most perfect and endless Blessedness, by being with Thee, where thou art, to behold thy Glory forever and ever. *Amen.*
Our Father which art in Heaven, &c.

A THANKSGIVING after Recovery from a Sickness, to be said by the Person himself, who is restored to Health, which may be used by a Family for or with him, with a little easie Alteration of Us for Me, and Him, and the like.

Most Glorious God, and our most kind and Gracious Father,
 thou

thou art Good, and thou doest Good, and of thy Goodness to us there is no End. And therefore it is, that I have Liberty and Occasion to come now before Thee, not only with Prayer, but joyful Praise and Thanksgiving.

My very Soul doth magnifie Thee, O Lord, and all that is within me doth praise thy Holy Name, for the many unspeakable Mercies and Favours I have received from Thee. For My Creation, Redemption, and the various and excellent means of My Salvation; for that Peace and Quietness I feel in my Mind: For that measure of Health and Strength I find in my Body, and for that Plenty of good Things I enjoy in the World, which thou deniest to Thousands much better than my self.

More especially I laud Thee for thy signal Mercy to * me thy Servant in relieving † me in, and re- * Or this.
leasing me from that † Him or Her,
heavy Affliction where- || He or She:
with || I was Oppressed;

and whereby if thou hadst not interposed and prevented, I might have been quite overwhelmed and swallow'd up.

O cause *Me* to understand, that as it was thy Hand which corrected *Me*, so it was thy Arm which supported and delivered *Me*. And let the Sense of thy Fatherly kindness be perpetually a prevailing Obligation upon *me*, to love and obey Thee in the remainder of *My* Life, with all Zealous Sincerity.

And may what I have felt, and what I have seen of thy Power and Security, in thy late dealings with *me*; make *Me* fear and stand in awe of thy Great Majesty. Let it replenish *My* Soul with such awful Fear of Thee, as may keep me from offending Thee, lest by Sin I provoke Thee to throw *Me* into fresh and more grievous Miseries.

But if thy Wisdom sees fit to exercise *me* with Sufferings; thy Holy Will be done, O Lord: Only fit *me* for them, I humbly beseech Thee, uphold *me* in them,

them, and assist me under them; teaching me to improve them, and granting me a seasonable and happy Issue out of them. That so *my Afflictions, which are but for a moment, may work for me a far more exceeding and eternal weight of Glory*: And I may have Cause not only to set forth thy Praises here; but to sing Everlasting Hallelujahs to Thee in the Mansions above; *where all Tears shall be wiped from my Eyes, and Sin and Misery shall be no more.* To which blessed Place do thou, dear Lord, in thy infinite Mercy lead me, for his sake who redeemed me, even thy *Christ* and my *Jesus*; who hath given me Assurance, that whatever I ask in his Name, I shall receive. In his Name therefore, and in his Words. I humbly conclude my unworthy Supplications.

Our Father, &c.

Thy Grace, O Lord *Jesus Christ*, Thy Love, O Heavenly Father, thy Comfort and Consolation, O most blessed Spirit, be with me, and remain with me.

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now, and to the very Hour of my Death, and for evermore. Amen.

A Devout Prayer to be said at any time, but especially when you hear a Passing Bell.

O Lord God, I confess my Iniquities, and my Sins are before Thee, secret as well as known Sins: *Create in me a clean Heart, and renew a right Spirit within me.* Cleanse the wicked Thoughts of mine Heart by the Inspiration of thy *Holy Spirit*; forgive my wicked Thoughts as well as my evil Words and Actions. Give me thy Grace, that I may not only leave Sin for a time, but that I may loath Sin; that I may look upon *Jesu: Christ* not only as a Saviour, which the very worst of Men would be glad to do at their Deaths, but as a Sovereign to Rule and Reign in my Heart. I am sensible it is in vain for me, with wicked *Balaam*, to desire the Death of the Righteous, if I do not live the Life of the Righteous. While I live in the

the World, O let me not be of the World; but be pleased to endue me with so great a Measure of thy Spirit, that I may make it the great Pleasure of my Life to do Thee Service, whose Service is perfect Freedom. Make me Humble, Charitable, and Obedient, willing to do good, not only to my Friends, but to my very Enemies, heartily forgiving them, as I desire to be forgiven, and returning to them Good for Evil. But, Lord, to all my Relations, Friends, and kind Benefactors, return their kindness double into their own Bosoms. Take from Here name those who are nearly related, and kind to you. me, Good Lord, both in my Health and Sicknes, all that sinful misbecoming Impatience which so much prevails over me: Let not the Fear of Death so much terrifie and discompose my Spirits; but so moderate my Affections, that I may willingly and entirely submit to thy Divine Will and Pleasure, whether in Life or Death, Natural or Violent

lent. But I most humbly beseech Thee, Heavenly *Father*, to prepare me for a better World, before thou takest me out of this: so prepare me, O *Lord*, by sealing to me a Pardon for all my Sins past, and giving me such an assured well grounded Faith in *Christ Jesus*, and such an Application of his imputative Righteousness, that when I come to die. I may have nothing else to do but to die and surrender, tho' a sinful, yet a penitent Soul into the Hands of a gracious *Redeemer*. While I live here, give me Grace that I may have dying Thoughts, that when I come to die, I may have living Hopes. Grant I may live here in thy Fear, die in thy Favour, and at the End of my Days attain the End of my Hopes, even the Salvation of my Soul, in and through *Christ Jesus* my Blessed Saviour and *Redeemer*. Amen.

Our Father which art in Heaven, &c.

When

When you are invited to a Funeral, as you are going to the House of Mourning, it is very convenient to entertain some such Meditations as these, -- upon the shortness of Life, the certainty of Death, and the uncertainty of the time and manner of it. -- On Eternity, and on the great Account you must give of all you have done in the Body, whether it be Good or Evil. --- And because I would not keep you upon such melancholy Thoughts as these too long, therefore I would have you think upon the Joys of Heaven, of that Rest that remains for the People of God ; of that better Country, that is, an Heavenly one ; of that City that hath a Foundation, whose Maker and Builder is God ; and of those Joys which Eye hath not seen, nor Ear heard, nor hath it ever entred into the Heart of Man to conceive what God hath laid up for them that love him. When we come to Heaven, there we shall be past doing, as well as past suffering Evil. There all Tears shall be wiped away from our Eyes, and we shall obtain Joy and Gladness of Heart ; and Sorrow and Sighing shall fly away. The Blessings and Comforts which are reserved for us in the other Life are sincere, pure, and unmixt. There shall
be

be no sadness or bitterness intermingled with them. Our present Comforts are not such. Here our finest Gold is mingled with Dust, and our purest Grain is blended with Chaff, our whitest Flour hath its Bran, and our sweetest Roses have their Pricks; our highest Pleasures go off with Pain, and our best Delights have somewhat in them, or somewhat with them that damps and weakens them. But in Heaven our Joys shall be pure and eternal. There shall be Light without Darkness, and Peace without Trouble, Mirth without Heaviness, and Ease without Affliction, Happiness without Care, and Pleasure without Complaint; or the least Lamentations. We shall then enjoy Health without Sickness, Joy without Sorrow, and fulness of Happiness to all Eternity. Not for Days, or Weeks, or Months, or Years, or Ages; but for ever and ever. And This is that which is above all; we shall be ever with the Lord, and shall see him, who shall be all in all to us, yea, we shall follow the Lamb whithersoever he goes. Such Meditations as these I would have you exercised in, which are of greater Use, and more-becoming the Solemnities of Funerals, than idle and unprofitable Discourse, which is too common in Burial Houses.

A Prayer to be said by one that intends to go to a Funeral.

O most Great and Glorious God, I now desire to present both my Soul and Body to Thee, but cannot tell where I shall be the next moment, or whether I shall live to breath out the desires of my Soul once more unto Thee, for in thy Hand is the Breath of our Nostrils, and when thou pleasest we are turned to Destruction.

I see, O Lord, now that thy late Providence has awakened me to think of my Departure, how unprofitable my too many Cares are for the Things of this Life, how trifling all my Pleasures, and that there is no solid Happiness but in thy Love, and a pious Hope of Immortality.

Make me so wise as to understand and consider my latter end, to remember the shortness of my Time : And teach me so to number my Days, that I may apply my Heart unto Wisdom. Let me never allow my self in any Course of living, wherein I shall be

be loth to be found when I come to die. Help me so to live, as at the Hour of Death, I shall wish I had lived; and so to make ready for Death all my Days, that at my last Day. I may have nothing to do but to die.

Let me not be arrested with unprovided and violent Death, that I be neither unready in my Accounts, nor snatch'd hence with an imperfect Duty, nor surpriz'd in an act of Sin, nor called upon when my Lamp is untrimm'd; let my Death be neither violent nor untimely, hasty nor unblest, but after the ordinary Visitation of Men, having in it an excellent Patience, and an exemplary Piety, and the greatest Sense and Demonstration of thy Eternal Mercy. Preserve, O God, my Reason and Religion, my Faith and my Hope, my Sense and my Speech perfect and useful till the last of my Days, and grant *that I may die the Death of the Righteous, and let my last end be like to his, free from Debt and deadly Sin; ha-*
ving

ving first discharged all my Obligations of Justice, and made competent Provision for my Relations, that none of mine be left miserable and unprovided in my Departure ; but grant that being blessed by thy Providence, and sanctified with thy Spirit. they may be for ever Servants of the *Lord Jesus*.

And continue in my Mind holy Thoughts, and pious Inclinations, that my Love to this World may always be such as is consistent with my Love of Thee, and my Hopes of Heaven, and grant that the nearer I come to that Eternal World, the clearer sight I may have of my Happiness, and attain the greater Assurance of thy Love, and be fuller of Joy in hope of thy Glory. This Mercy, O most *Merciful Father*, vouchsafe to give unto me and all thy faithful Servants, through *Jesus Christ* my Mediator and Redeemer. *Amen.*

Our Father, &c.

Eja:

Ejaculations to be used as we are going to Burial-Houses.

Better it is to go to the House of Mourning, than to go to the House of Feasting, for Death is the end of all Men, and we that are living should lay it to our Heart.

Whatsoever Death the just Man is prevented with, he shall be at Rest.

To whom to live is Christ, to those to die is Gain.

God is our God for ever and ever, he shall be our Guide unto Death.

So teach us to number our Days that we may apply our Hearts to Wisdom.

Vouchsafe me, O Lord, thy sweet and reviving Influences at my last Hour; to support and comfort me in my Departure hence.

All the Days of my appointed time will I wait until my Change come.

I shall go to Him [or Her] but He [or She] shall not return to me.

O Death, how bitter is the remembrance

membrance of Thee to a Man that
liveth at rest in his Possession ?

Thou Fool, this Night thy Soul
shall be required of Thee, and then
whose shall these Things be ?

Watch therefore, for ye know not
what Hour your Lord doth come.

Dear God, fill my Soul with
such generous Courage as may
make me not to fear *Death*; with
such Heavenly Consolations as
may make me pleased with it ;
with such Hearty Love to Thee,
as may make me long and groan
earnestly for it, as a Translation
or Passage to thy Eternal King-
dom.

O possess my Mind with such
Thoughts and Hopes, and De-
sires of thy Presence to which
Death leads me ; that I may reck-
on it a Privilege or special Bless-
ing, as opening me a way to im-
mortal Happiness. And what
time or in what place or manner
soever thou shalt send it ; let me
willingly and chearfully submit
unto it, rendring Thanks to God
who hath given me the Victory o-
ver it, and great Benefits by it.

Dust

Dust thou art, and unto Dust thou shalt return.

The Living know that they shall die.

Keep Innocency and take heed to the thing that is right, for that shall bring a Man Peace at last.

They that be wise, shall shine as the brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.

Lord, let me know my end, and the number of my Days, that I may be certified how long I have to live.

O spare me a little, that I may recover my Strength, before I go hence, and be no more seen.

Glory be to the Father, &c.

 *Note, That any of these Ejaculations may be used as we are in the Burial-Houses, or following the Corps to the Grave, or at any other time.*

A Prayer for a due Consideration of our latter end, to be said at our return home, which may be used at any other time.

O most Merciful God and Father ; I the unworthiest of all thy

thy Children, prostrate in thy Fear and sacred Presence, do from the bottom of my Heart most earnestly desire Thee to forgive my Offences, and cover all my Sins, and to shed down into me such excellent Perfections as may cause me to abhor all evil Ways, and to walk in Innocency and Righteousness before Thee so long as I live. Assist me, O Lord, with thy Holy Spirit; Sanctifie me, O God, with thy Heavenly Graces; Guard me by thy Glorious and mighty Angels; Govern me by thy wise and watchful Providence; Raise my Mind above all vain and earthly Things; and fill my Heart with holy Affections and Heavenly Desires. Keep me in continual Thoughts of my Mortality, of the Transitoriness of my Life, and the certainty of my Death, and also of the possible nearness of the same. That considering my abode upon Earth is but short, and my departure most sure, and may also be sudden; I may not venture to lie down

down and rest in Sin, or to run on in corrupt and unhollowed Courses, but may follow after Righteousness with all my Might, and work whilst it is called to Day; as knowing that the Night cometh when no Man can Work.

I know, and am fully sensible, O my God, that Dust I am, and unto Dust I must return. That I have no abiding City upon Earth; but am a Pilgrim and Stranger as all my Fathers were. That my Breath is in my Nostrils, and my Life is but for a Moment, and when a few Years or Days are come, I shall go the way from whence I shall not return. Then the Earth shall receive my Body, and Heaven or Hell shall receive my Soul, and unspeakable Happiness or intolerable Misery shall be my Portion to eternal Ages. O that these Thoughts might sink deep into me, that these Considerations might make strong and lasting Impressions upon me. That thinking seriously what I am, and whither I am going; I may
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so prepare for my final Change, as to be blessed in it when it comes. To which end be thou my God, I humbly beseech Thee, and my Guide unto Death, and so lead me to it, and assist me in it, and carry me thro' it, as that it may be a Passage to Everlasting Life, and an happy Translation of me to the Triumphant Joys and endless Felicities of the State above.

These humble desires with all my various and urgent Necessities, which thou, O God, knowest much better than my self, I earnestly commend to thine Infinite Pity, in the Name and Words of the ever Blessed Jesus, saying as he hath taught and commanded me;

Our Father, &c.



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